

BJT UDĀNAPĀḲI

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EDITOR'S PREFACE

The text of Udānapāli presented here is substantially a transliteration of the Sinhala version of the text as printed in the Buddha Jayanti Tripitaka Series, Volume XXIV. In preparing this edition the corrigenda (śuddhi patraya) as printed on page xxx-xxxi of that volume have been taken into account. Other corrections, made by the present editor while preparing this edition of the text, have been noted in the appropriate place.

In the original edition there were many cases where BJT was inconsistent in its use of punctuation, layout, and entering of notes. Here an attempt has been made to present a more standardized version of the text in this regard, but as the matter is trivial on the one hand, and extremely numerous on the other, these sort of changes have not been noted.

In this version the repetitions that occur in the text, and that were abbreviated in the printed text by **peyyāla** have been filled in, and are displayed in *gray* coloured text for easy identification.

For this edition the abbreviations in BJT have been interpreted as follows:¹

Sī = Palm leaf book

Mu = Printed book

Mudditapālī = Printed edition of the text

Mudditaṭṭhakathā = Printed edition of the commentary

Aṭṭhakathā = Commentary

Machasa = ChS (i.e. the Burmese Chaṭṭha Saṅgāyana edition)

Syā = Thai (i.e. the Royal Thai edition)

Saṅgītikārahakathā gāthayo = Verses recited by the elders at the 1st council

Kesuci potthakesu = In some books

Katthaci = Seen somewhere

Sabbattha = Everywhere else

Iti pi pāṭho = Is another reading

Pā = Reading noted in the commentary

As can be seen a number of the abbreviations are rather vague, no indication is given as to which palm leaf books have been consulted, for instance, or exactly which edition of the commentary (though here we may assume it to be the Simon Hewavitarne Bequest Series edition).

I have put in the metrical markings above the verses, and provided a short commentary on the metre for those who are interested in such matters, and as a guide for editors who may wish to establish a better version of the text later on. The metre and variations are normally noted alongside the verse, but the normal form of the Siloka metre, being so numerous, has to be presumed when no further identification has been

¹ Editor's note: It should be noted that the abbreviations listed in BJT on pg xx are very inadequate. Occasionally it has not been possible to interpret an abbreviation, this is indicated in the notes here by being followed by a double question mark.

provided.

There are two complete word indexes to the text, one giving the BJT page number, and the other the sutta number. An index of the gāthā first lines, and an index to the metres, have also been compiled. This hopefully make reference much easier for those who wish to study the text.

This work has been produced in order to assist in making known the teachings of the Buddha, please remember that many people have contributed their time and energy to this gift of the Dhamma. Anyone with similar aims who wishes to use the document or its database is welcome to do so, but they should make an acknowledgement to the Sinhala Tipitaka Project.

Ānandajoti Bhikkhu
June 2001

INTRODUCTION TO THE UDĀNA

TEXTS

BJT: The text of the Udāna presented here is substantially a transliteration of the Sinhala letter version of the text as printed in the Buddha Jayanti Tripitaka Series, Volume XXIV. In preparing this edition the corrigenda (*śuddhi patraya*) as printed on page xxvi of that volume have been taken into account. Other corrections, made by the present editor while preparing this edition of the text, have been noted in the appropriate place.

In the original edition there were many cases where BJT was inconsistent in its use of punctuation and layout. Here an attempt has been made to present a more standardized version of the text in this regard, but as the matter is trivial on the one hand, and extremely numerous on the other, these sort of changes have not been noted.

Italics in the text and translation presented here signify that these lines were repetitions in the text that were omitted in BJT. They have been filled in here to encourage recital of the text in full.

OTHER TEXTS CONSULTED

SHB: Paramatthadīpanī or the Commentary to the Udāna, edited by Bihalpola Siri Dewarakkhita Thera, finally revised by Mahagoda Siri Ñāṇissara Thera (Colombo, 1920, reprinted Colombo, 1990).

The Udana Pali, edited by Belideniye Siridhamma Thero (Colombo, 1983).

ChS: The Burmese edition of the text and commentary as they appear on the Chaṭṭha Saṅgāyana CD-ROM Version 3 (Igatpuri, no date given, but = 1999).

Udānavarga, herausgegeben von Franz Bernhard (Gottingen 1965).

OTHER WORKS CITED

The Udāna, translated from the Pāli by Peter Masefield (Oxford, 1997).

The Udāna, translated from the Pāli by John D. Ireland (revised edition, Kandy, 1997).

LBD: The Long Discourses of the Buddha, A Translation of Dīgha Nikāya, by Maurice Walshe (Boston, 1995).

CD: The Connected Discourses of the Buddha, A Translation of Saṃyutta Nikāya, by Bhikkhu Bodhi (Boston, 2000).

Introduction to the Udāna

The Last Days of the Buddha, The Mahā Parinibbāna Sutta, translated from the Pāli by Sister Vajirā & Francis Story (revised edition, Kandy 1988).

PED: The Pali Text Society's Pali-English Dictionary, edited by T. W. Rhys Davids and William Stede (1921-1925, republished, Oxford 1995).

DP: A Dictionary of Pāli, Part 1 a - kh, by Margeret Cone (Oxford 2001).

SED: A Sanskrit-English Dictionary, by Sir Monier Monier-Williams (1st published 1899; corrected edition, Delhi 2002).

DPPN: Dictionary of Pāli Proper Names, G.P. Malalasekera (reprinted New Delhi, 2002).

Geography of Early Buddhism, by Bimala Churn Law (2nd edition, New Delhi 1979).

Syntax of the Cases in the Pali Nikayas, by O.H. de A. Wijesekera (Colombo 1993).

A Pāli Grammer, by Wilhelm Geiger, revised and edited by K.R. Norman (Oxford, 1994).

Pali Grammer, by Vito Perniola S.J. (Oxford 1997).

Style and Function, by Mark Allon (Tokyo 1997).

INTRODUCTION

The first book in Pāli that I read from cover to cover without the aid of a translation was the Udāna. It struck me then, and still strikes me now, as being the ideal book to introduce students to a study of the language of the texts. There are a number of reasons for this. The first is that the Udāna is made up of related prose and verse sections, which exposes the student to the different ways in which the language is written.

Then the prose sections are for the most part short and story-like, and therefore provide an underlying context which helps with the comprehension of the language. The stories are mainly quite straightforward, and give a contextual basis for understanding the **udānas**, which are generally more difficult in form and syntax.

Some of the most memorable stories in the Canon have found their way into this collection, which seems to have an overall structural plan, in that it begins with events that happened just after the Sambodhi (also recorded in the Mahāvagga of the Vinaya); and the last chapter includes many events from the last days of the Buddha as recorded in the Mahāparinibbānasutta (Dīghanikāya 16). Note that the Udāna ends, not with the Buddha's **parinibbāna**, following which no **udāna** was spoken, of course; but with the **parinibbāna** of one of the Buddha's leading disciples Ven. Dabba Mallaputta.

As the collection takes in some of the most important events in the Buddha's career, it naturally reflects some of his most important discoveries and teachings also. Because of this there is enough material of doctrinal importance in the collection to keep the student interested, whether it be the review of **paṭiccasamuppāda** following the Sambodhi; the important meditation instruction to **Bāhiya**; the difficult teaching on **bhava** given in Lokavolokanasuttaṃ; or the teachings about **nibbāna** in the first 4 **udānas** of chapter 8.

The translation is presented here together with the Pāli line by line, and attempts - as far as is possible - to present an exact rendering of the text so as to give the student enough help to follow the wording of the text itself. Any departure from that procedure that I am aware of, has been noted. Although my main aim has been to help the student read the text itself, hopefully the translation is in fairly lucid English, so that if all that is required is a reliable translation, it can be read alone.

In preparing the notes I have concentrated on drawing attention to the structure and syntax of the language. I have been greatly helped with this by a study of the *Syntax of the Cases in the Pali Nikayas*, by O.H. de A. Wijesekera (his Ph.D. Thesis, prepared in 1935 at the University of London, but unfortunately not published until 1993). The book deals in great depth with syntax mainly from the point of view of the noun. Another book that I have found very useful is Pali Grammar, by Vito Perniola S.J. (which was completed in 1965, and first published in 1997). About a third of the grammar deals with syntax, and approaches the subject from different angles: agreement, case, verb, and sentence syntax.

No attempt, however, has been made to be comprehensive in treatment here, rather I simply point out certain aspects regarding the structure of the language (normally when they first occur). It is expected that the student from there on should look for the same sort of constructions on their own.

I was able to consult 2 previous translations while preparing my own. The first is a scholarly work made by Dr. Peter Masefield, which forms the basis for his translation of the commentary;¹ and the other, a popular presentation by John D. Ireland with minimal doctrinal notes. In my notes I draw attention to many problems in these translations. This has been done, not in the spirit of adversity, but because it should help to warn the student of the sort of problems that are unfortunately quite regularly found in translations from the Pāḷi.

CANONICAL PARALLELS

Some of the material found in this collection is also found in other places in the Canon. Below there are 2 concordance tables to facilitate cross-reference. The first table shows places in the Canon which correspond both in the prose and **udāna** with the collection presented here. From this we can see that nearly all of the corresponding material has been drawn from either the Vinaya Khandhakas or the Mahāparinibbānasutta of Dīghanikāya, which are believed to have formed a narrative unit at some time. The second table shows the parallels to the **udānas** alone:²

TABLE 1 (PROSE & UDĀNA)

Udāna: Parallel:

Paṭhamabodhisuttaṃ 1-1	Vinaya Mahāvagga: Bodhikathā
Dutiyabodhisuttaṃ 1-2	Vinaya Mahāvagga: Bodhikathā
Tatiyabodhisuttaṃ 1-3	Vinaya Mahāvagga: Bodhikathā ³
Nigrodhasuttaṃ 1-4	Vinaya Mahāvagga: Ajapālakathā

¹ Published as Udāna Commentary (2 volumes), Oxford, 1994/5.

² I have not included the parallels found in Nettipakaraṇa and Peṭakopadesa, as these are simply quotations of the relevant texts.

Note that there are parallels to *all* the udānas in this collection in the Sanskrit Udānavarga, see the [A Comparison of the Pāḷi Udānas and the Sanskrit Udānavarga](#) document elsewhere on this website.

³ The first 3 suttas in the Udāna also occur at the beginning of the Vinaya Mahāvagga. There however the Buddha is said to have reviewed **paṭiccasamuppāda** in both forward and reverse orders during each of the three watches of the night.

In the Udāna, on the other hand, the Buddha reviews **paṭiccasamuppāda** in forward order during the 1st watch, in reverse order during the 2nd watch, and in both forward and reverse orders during the 3rd watch. This is obviously more dramatic, but we cannot draw conclusions about the priority of the different versions from that alone.

When we look at the various sources, Pāḷi, Sanskrit, Tibetan, & Chinese, it is clear that there were a number of different traditions about the events immediately following the Awakening.

Introduction to the Udāna

Mucalindasuttaṃ 2-1	Vinaya Mahāvagga: Mucalindakathā
Bhaddiyasuttaṃ 2.10	Saṅghabhedakkhandhakam: ChaSakyapabbajjākathā
Nāgasuttaṃ 4.5	Kosambakakkhandhakam: Pālileyyakagamanakathā
Rājasuttaṃ 5-1	Mallikāsuttaṃ, Kosalasamyuttaṃ, SN 3.8
Uposathasuttaṃ 5-5	Pātimokkhaṭṭhapanakkhandhakam: Imasmimḍhammavinaye-aṭṭhacchariyam
Soṇasuttaṃ 5-6	Cammakkhandhakam: Mahākaccānassa Pañcavaraparidassanā
Ānandasuttaṃ 5-8	Saṅghabhedakkhandhakam: Pañcavatthuyācanakathā
Āyusāṅkhāravossajanasuttaṃ 6-1	Mahāparinibbānasuttaṃ, DN.16 Iddhipādasamyuttaṃ, SN 51.10 AN. VIII.vii.10
Cundasuttaṃ 8-5	Mahāparinibbānasuttaṃ, DN.16
Pāṭaligāmiyasuttaṃ 8-6	Mahāparinibbānasuttaṃ, DN.16 Bhesajjakkhandhakam: Sunidhavassakāravatthu

TABLE 2 (UDĀNA ONLY)

Udāna: Parallel:

Kassapasuttaṃ 1-6	Nid II comm. on Sn 65
Jaṭilasuttaṃ 1-9 cd	Dhp 393cd
Bāhiyasuttaṃ 1-10	Bāhiyattherassāpadānaṃ
Mucalindasuttaṃ 2-1	Kathāvatthu: Hevatthikathā, Dutiyavaggo 1
Daṇḍasuttaṃ 2-3	Dhp 131-132
Sāriputtasuttaṃ 3-4	Th 651 (Revata), Th 999 (Sāriputta)
Pilindivacchasuttaṃ 3-6a-c	Sn 473a-c
Lokavolokanasuttaṃ 3-10	Sn 593ab; cf. Saḷāyatanavibhaṅgasuttaṃ MN 149; cf. Saḷāyatanaśamyuttaṃ, SN 35.31; cf. Khandhasamyuttaṃ SN 22.41;
Gopālasuttaṃ 4-3	Dhp 42
Juṇhasuttaṃ 4-4	Th 192 (Khitaka)
Piṇḍolasuttaṃ 4-6	Mahāpadānasuttaṃ (DN. 14), Cārikā- anujānanaṃ; Dhp 185
Sāriputtasuttaṃ 4-7	Th 68 (Ekuddāniya); Pācittiyakaṇḍam, Atthaṅgatasikkhāpadaṃ
Upasenasuttaṃ 4-9 vs.2	Sn 751
Kumārakasuttaṃ 5-4c-h	Dhanapālaseṭṭhipetavatthu Pv. 243cd, 244

Introduction to the Udāna

Uposathasuttaṃ 5-5	Th 447 (Sirimaṇḍa); Pātimokkhaṭṭhapanakkhandhakam; Imasmiṃdhammavinaye-aṭṭhacchariyaṃ Parivārapāḷi: Gāthasaṅgaṇikam
Revatasuttaṃ 5-7	Kaṅkhārevatattherassāpadānaṃ; Kathāvatthu: Kaṅkhākathā
Saddhāyamānasuttaṃ 5-9	MN. 128; Kosambiyajātakaṃ Ja. 428; Kosambakakkhandhakam: Dīghāvuvatthu
Panthakasuttaṃ 5-10d-f	Sarabhaṅgajātakaṃ Ja. 522
Subhūtisuttaṃ 6-7ab	Sn 7ab
Dutiyasattasuttaṃ 7-4a-d	Th 297a-d (Rāhula)
Lakuṇṭakabhaddiyasuttaṃ 7-5	Cittasaṃyuttaṃ SN 41.5
Taṇhākkhayasuttaṃ 7-6d-f	Dhp 230b-d; AN. IV.i.6d-f; AN. IV.i.8d-f; AN. V.v.2h-j
Papañcakkhayasuttaṃ 7-8cd	lines cd occur as prose in Āneñjasappāyasuttaṃ (MN. 106); AN. VII.vi.2
Tatiyanibbānasuttaṃ 8-3	Iti 43
Catutthanibbānasuttaṃ 8-4	Channovādasuttaṃ (MN. 144); Saḷāyatanasaṃyuttaṃ SN 35.87;
Dutiyadabbasuttaṃ 8-10	Mahāpajāpatigotamītherī-apadānaṃ, vss. 286-287

MORE UDĀNAS IN THE TĪPĪKA

In the Tīpīka we find an early classification of the Dhamma into 9 groups, they are: **Sutta**, **Geyya**, **Veyyākaraṇa**, **Gāthā**, **Udāna**, **Itivuttaka**, **Jātaka**, **Abbhutadhamma**, and **Vedalla**. It is not without significance that this classification includes 3 groups that were later to be collected and find their way into the Khuddakanikāya in eponymous books: Udāna, Itivuttaka, and Jātaka. This perhaps serves to show that although the collection of the material that eventually formed the Khuddakanikāya may be late, the material from which it was formed was, in some cases, known right from the earliest times. Of the other classes mentioned here none are found collected in books bearing the same names, but are spread throughout the Nikāyas as we now receive them, and it very much appears that the Nikāya classification has at some time or other, superseded the earlier one.

In the Udāna itself there are 80 discourses, and they comprise all but one of the exalted utterances that are attributed to the Buddha himself in the Tipiṭaka.¹ There are, however, many **udānas** which are found in the Vinaya- and Suttapiṭakas that have not made their way into the collection. When we examine this extraneous material we find that the majority of these **udānas** are not exalted utterances, as in the Udāna collection, but rather are exclamations, which, for the most part, do not form a climax in themselves, in the way the exalted **udānas** do, but are simply exclamations in an on-going narrative.

All the **udānas** of this kind that I have been able to find are collected in the Appendix. In the Jātakas many of the Bodhisatta's utterances are said to have been **udānas**, and they have also been collected in the same Appendix.

COLLECTION & ORGANIZATION OF THE UDĀNA

John D. Ireland in the Introduction to his translation of The Udāna (Kandy, 1997, pg 10), writes: **Could the udānas have once existed as a collection apart from the introductory discourses, like the verses of the Dhammapada? In the first chapter...the udāna utterances form a group united by the common word "brahmin," which is obvious when they are read apart from the introductory discourses. So this chapter could well have been called Brāhmaṇa-vagga, following on from the last chapter of the Dhammapada... Similarly, the second chapter has the unifying theme of sukha: happiness, bliss. However, in the subsequent chapters there is often no discernible theme linking the utterances.**

As Ireland noted the word **brahmaṇa** occurs in all the verses of the opening chapter, (1-1b, 1-2b, 1-3b, 1-4a, 1-5d, 1-6d, 1-7b, 1-8d, 1-9d, 1-10h), and so there is clearly word collocation in the udānas in this chapter. Likewise **sukha** occurs in nearly all of the verses of the second chapter (2-1aceh, 2-2abc, 2-3acdegh, 2-4a, 2-5a, 2-6a, 2-8c, 2-9b, 2-10c); it is missing from 2-7, but there its place is taken by the word **piya** (2-7af), which is related in meaning, and **piya** also occurs in the verse that follows it (2-8b), so that it may have come in to the collection through this connection.

It is odd that having seen the collocation of the verses in the first 2 chapters, that Ireland didn't note the clear collocation in the 3rd chapter, linked by the word **bhikkhu**, which occurs throughout the chapter, occurring in the following verses: 3-1a, 3-2d, 3-3d, 3-4c, 3-5c, 3-6d, 3-7a, 3-8a, 3-9d, 3-10 last verse; or in the 4th chapter where it is on the word **citta**: 4-1d, 4-2e, 4-3c, 4-4a, 4-5c, 4-6e, 4-8d, 4-9f, 4-10a. The 7th udāna in this

¹ There are also 2 other udānas mentioned in the collection, which are not by the Buddha. The first was the exclamation made by Ven. Bhaddiya, expressing his happiness with the monk's life (Ud. 2-10): **Aho sukhaṃ! Aho sukhaṃ!** This udāna was also uttered by the Bodhisatta on 2 different occasions, see The Bodhisatta's Udānas in the Jātaka in the Appendix.

Sakka, king of the gods, also made an udāna after giving alms to Ven. Mahākassapa (3-7): **Aho dānaṃ! Paramadānaṃ Kassape suppatiṭṭhitam, Aho dānaṃ! Paramadānaṃ Kassape suppatiṭṭhitan-ti.**

chapter doesn't have the word **citta**, but it does have the root-connected word **cetasa** (4-7a).

If we were to give names to the first four chapters according to their word-collocation, we would then have **Brāhmaṇavagga**, **Sukhavagga**, **Bhikkhuvagga**, and **Cittavagga**. It is interesting to note that these four vagga titles do in fact occur in the Dhammapada, and it may be that what we have in the udāna is a fossilized remnant of a collection of verses that, as Ireland suggested, may once have stood alone.

In the following chapters there seems to be no collocation on a keyword. Still, we should note that **pāpa** occurs in 5-3d, 5-4ce, 5-6cd, 5-7bcd; and 5-4 may be connected to 5-5, by theme, as they both deal with the covering up of bad deeds. There does not seem to be collocation running through all the verses in the 6th chapter either, but **diṭṭhi** occurs in 6-6j, 6-8 (in the middle), 6-9d, 6-10h. The theme of views is also implied in 6-4 & 6-5 (see the translation), which are further linked together by having the opening 2 lines in common.

Chapter 7 has many verses dealing with the one who is **everywhere free** (7-7a), who has **cut off the cycle** (7-2a), **cut off the stream** (7-5d), who has **no roots in the earth** (7-6a), who has **transcended the tether and the obstacle** (7-7b), and **cut off the root of craving** (7-9c). Chapter 8 which begins with the well known 4 nibbāna suttas continues with that theme, see 8-5d, 8-6d, 8-8 2nd verse, 8-9 whole verse, and 8-10 both verses. Only 8-7 seems to stand apart from this.

It very much looks therefore that the organising principle in the 2nd half of the collection was by theme, perhaps influenced by the underlying thematic consistency in the first four chapters, that had, in fact, come about from the collocation of keywords.

Another indication of this may be obtained when we examine the udānas themselves. Most of the udānas in the collection are in verse, but there are a number that are in prose. All but one of the prose udānas occur in the last four chapters (6-8, 6-10, 8-1, 8-3, 8-4; the exception is 3-10, which is discussed below). Some of these are unusual not only because they are not in verse, but because they do not appear to be udānas at all.

In the Appendix I present the udānas that are named as such found scattered throughout the Tipiṭaka. We can see from this that there are basically 2 groups of udānas. The first and most frequent is the exalted utterance, which is mainly what we have is the eponymous collection. The second group, which is by no means insignificant, is the exclamatory group of udānas, which are in prose.

The prose udānas listed above however, fit into neither of these categories. The udāna at 8-1, for example, begins as an address: **Atthi bhikkhave tad-āyatanam**... which would suggest that this is a normal doctrinal teaching. 8-3 begins in a similar way: **Atthi bhikkhave ajātam**... ; and 8-4 is similarly very sober and doctrinal in exposition. All three deal with nibbāna, and I would suggest that they perhaps formed part of a group, together with 8-2, which *is* in verse, and may therefore have found their way into the collection via that connection. This may be further confirmed by the fact that all four

of the nibbāna udānas have exactly the same introduction (**nidāna**) recorded for the sayings, which may have been applied originally only to 8-2.

The udāna at 6-8 is also in prose. In this case it seems to have very little to do with the prose introduction, and one cannot help feeling that there is some sort of mis-match here, and that the discourse has been patched together in an attempt to make a normal udāna out of it. It may be that it has been added in here owing to its theme being **diṭṭhi**, which links it to the rest of the collection in this chapter.

There are a number of complications regarding the udāna at 6-10, not the least being that the first half of the utterance is in fact metrical in structure (the metre is Vetālīya, though the 3rd and 4th lines are corrupt); while in the 2nd half no metre can be discerned. Clearly however the 2nd half is needed to complete the sense of the 1st half, and it cannot simply have been tagged on. Again the udāna has an underlying theme of views.

The udāna that occurs at 3.10 is also very difficult owing to the confused state it which it has been preserved, with parts of it having no discernible metre, while other portions are certainly metrical, but not necessarily in whole verses. It appears to me that the udāna falls into 3 distinct sections, the first and last of which were probably originally in verse, while the middle section is in prose.

The word-collocation that joins this udāna to the others in the chapter, which is on the theme of **bhikkhu**, occurs in the 3rd section of the udāna, and it may be that these were the original verses in the collection, and that they have attracted the other two sections into the collection through the theme of **bhava** that runs throughout the udāna.

SUTTANTAPIṬAKE

KHUDDAKANIKĀYO

(TATIYO GANTHO)

UDĀNAPĀḶI

BODHIVAGGO PAṬHAMO

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA

[BJT Page 130]

1-1: PAṬHAMABODHISUTTAṀ (1)

evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā uruvelāyaṃ viharati, najjā nerañjarāya tīre bodhirukkhamūle paṭhamābhisambuddho. tena kho pana samayena¹ bhagavā sattāhaṃ ekapallaṅkena nisinno hoti vimuttisukhapaṭisaṃvedī.

atha kho bhagavā tassa sattāhassa accayena, tamhā samādhimhā vuṭṭhahitvā, rattiyaṃ paṭhamam yāmaṃ, paṭiccasamuppādam anulomaṃ sādhukaṃ manasākāsi:

“īti imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati,
yadidaṃ: avijjāpaccayā saṅkhārā,
saṅkhārapaccayā viññāṇaṃ,
viññāṇapaccayā nāmarūpaṃ,
nāmarūpapaccayā saḷāyatanam,
saḷāyatanapaccayā phasso,
phassapaccayā vedanā,
vedanāpaccayā taṇhā,
taṇhāpaccayā upādānaṃ,
upādānapaccayā bhavo,
bhavapaccayā jāti,
jātipaccayā jarāmaraṇaṃ,
sokaparidevadukkhadomanassupāyāsā sambhavanti.
evaṃ-etassa kevalassa dukkhakkhandhassa samudayo hotī” ti.

atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

— — —, | — — — | — — — Tuṭṭhubha x 4
“yadā have pātubhavanti dhammā
— — —, | — — — | — — —
ātāpino jhāyato brāhmaṇassa,

¹ BJT note: tena samayena - Vinayapāḷi Mahāvaggo.

athassa kaṅkhā vapayanti sabbā,
yato pajānāti sahetudhamman”-ti.

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1-2: DUTIYABODHISUTTAM (2)

evaṃ me sutam: ekaṃ samayaṃ bhagavā uruvelāyaṃ viharati, najjā nerañjarāya tīre bodhirukkhamūle paṭhamābhisambuddho. tena kho pana samayena bhagavā sattāhaṃ ekapallaṅkena nisinno hoti vimuttisukhapaṭisaṃvedī.

atha kho bhagavā tassa sattāhassa accayena, tamhā samādhimhā vuṭṭhahitvā, rattiyaṃ majjhimam yāmaṃ, paṭiccasamuppādam paṭilomaṃ sādhukaṃ manasākāsi:

“iti imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati,
yadidaṃ: avijjānirodhā saṅkhāranirodho,
saṅkhāranirodhā viññāṇanirodho,
viññāṇanirodhā nāmarūpanirodho,
nāmarūpanirodhā saḷāyatananirodho,
saḷāyatananirodhā phassanirodho,
phassanirodhā vedanānirodho,
vedanānirodhā taṇhānirodho,
taṇhānirodhā upādānanirodho,
upādānanirodhā bhavanirodho,
bhavanirodhā jātinirodho,
jātinirodhā jarāmaraṇaṃ
sokaparidevadukkhadomanassupāyāsā nirujjhanti.
evaṃ-etassa kevalassa dukkhakkhandhassa nirodho hotī” ti.

atha kho bhagavā etam-attham veditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

Tuṭṭhubha x 4
“yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmaṇassa,
athassa kaṅkhā vapayanti sabbā,
yato khayam paccayānaṃ avedī” ti.

1-3: TATIYABODHISUTTAM (3)

evam me sutam: ekam samayaṃ bhagavā uruvelāyaṃ viharati, najjā nerañjarāya tīre bodhirukkhamūle paṭhamābhisambuddho. tena kho pana samayena¹ bhagavā sattāhaṃ ekapallaṅkena nisinno hoti vimuttisukhapaṭisaṃvedī.

atha kho bhagavā tassa sattāhassa accayena, tamhā samādhimhā vuṭṭhahitvā, rattiyaṃ pacchimam yāmaṃ, paṭiccasamuppādam anulomapaṭilomaṃ sādhukaṃ manasākāsi:

“iti imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati,
imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati,
yadidaṃ: avijjāpaccayā saṅkhārā,
saṅkhārapaccayā viññāṇaṃ,
viññāṇapaccayā nāmarūpaṃ,
nāmarūpapaccayā saḷāyatanam,
saḷāyatanapaccayā phasso,
phassapaccayā vedanā,
vedanāpaccayā taṇhā,
taṇhāpaccayā upādānam,
upādānapaccayā bhavo,
bhavapaccayā jāti,
jātipaccayā jarāmaraṇam
sokaparidevadukkhadomanassupāyāsā sambhavanti.
evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.

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avijjāya tveva asesavirāganirodhā saṅkhāranirodho,
saṅkhāranirodhā viññāṇanirodho,
viññāṇanirodhā nāmarūpanirodho,
nāmarūpanirodhā saḷāyatananirodho,
saḷāyatananirodhā phassanirodho,
phassanirodhā vedanānirodho,
vedanānirodhā taṇhānirodho,
taṇhānirodhā upādānanirodho,
upādānanirodhā bhavanirodho,
bhavanirodhā jātinirodho,
jātinirodhā jarāmaraṇam
sokaparidevadukkhadomanassupāyāsā nirujjhanti.
evam-etassa kevalassa dukkhakkhandhassa nirodho hoti” ti.

atha kho bhagavā etam-attham veditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

¹ BJT note: tena samayena - Vinayapāḷi Mahāvaggo.

- - - - , | - - - - | - - - - Tuṭṭhubha x 4
 “yadā have pātubhavanti dhammā
 - - - - , | - - - - | - - - -
 ātāpino jhāyato brāhmaṇassa,
 - - - - , | - - - - | - - - -
 vidhūpayam tiṭṭhati mārasenaṃ,
 - - - - , | - - - - | - - - -
 suriyo va obhāsayaṃ-antaḷikkhaṇ”-ti.¹

1-4: NIGRODHASUTTAM (4)

evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā uruvelāyaṃ viharati, najjā nerañjarāya tīre ajapālanigrodhamūle² paṭhamābhisambuddho. tena kho pana samayena bhagavā sattāhaṃ ekapallaṅkena nisinno hoti vimuttisukhapaṭisaṃvedī.

atha kho bhagavā tassa sattāhassa accayena, tamhā samādhimhā vuṭṭhāsī. atha kho aññataro huhuṅkajātiko³ brāhmaṇo yena bhagavā tenupasaṅkami, upasaṅkamitvā, bhagavatā saddhiṃ sammodi. sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsī. ekamantaṃ tṭhito kho so brāhmaṇo bhagavantam etad-avoca:

“kittāvatā nu kho bho gotama brāhmaṇo hoti? katame ca pana brāhmaṇakaraṇā dhammā?” ti⁴

atha kho bhagavā etam-atthaṃ veditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

- - - - , | - - - - | - - - - Tuṭṭhubha x 5
 “yo brāhmaṇo bāhitapāpadhammo
 - - - - , | - - - - | - - - -
 nihuhuṅko⁵ nikkasāvo yatatto,⁶
 - - - - , | - - - - | - - - -
 vedantagū vusitabrahmacariyo,
 - - - - , | - - - - | - - - -
 dhammena so brahmavādaṃ vadeyya,
 - - - - , | - - - - | - - - -
 yassussadā natthi kuhiñci loke” ti.

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¹ Metre: 1st resolved (or we could understand **suriyo** as containing a sarabhatti vowel).

² BJT note: **nigrodhe** - in some books.

³ BJT note: **huhuṅkajātiko** - ChS.

⁴ BJT note: **brāhmaṇakaraṇā dhammā** - palm leaf book. **brāhmaṇa kārakā** - in some books.

⁵ BJT note: **nihuhuṅkako vima??**. **nihuhuṅko** - ChS.

⁶ Metre: Tuṭṭhubha; b: syncopated opening

1-5: THERASUTTAM (5)

evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvattthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmā ca sāriputto, āyasmā ca mahāmoggallāno, āyasmā ca mahākassapo, āyasmā ca mahākaccāyano, āyasmā ca mahākoṭṭhito, āyasmā ca mahākappino, āyasmā ca mahācundo, āyasmā ca anuruddho, āyasmā ca revato, āyasmā ca ānando,¹ yena bhagavā tenupasaṅkamimṣu. addasā kho bhagavā te āyasmante dūrato va āgacchante, disvāna, bhikkhū āmantesi: “ete bhikkhave brāhmaṇā āgacchanti; ete bhikkhave brāhmaṇā āgacchantī” ti.

evaṃ vutte, aññataro brāhmaṇajātiko bhikkhu, bhagavantaṃ etad-avoca: “kittāvatā nu kho bhante brāhmaṇo hoti? katame ca pana brāhmaṇakaraṇā dhammā?” ti.

atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

-----|v-----||-v-v|v-v- Pathyāvatta
 “bāhitvā pāpake dhamme, ye caranti sadā satā,²
 -v-----|v-----||-----|v-v-
 khīṇasaṃyojanā buddhā, te ve³ lokasmiṃ brāhmaṇā” ti.

1-6: KASSAPASUTTAM (6)

evaṃ me sutam: ekaṃ samayaṃ bhagavā rājagahe viharati, veḷuvane kalandakanivāpe. tena kho pana samayena āyasmā mahākassapo pippaliguhāyaṃ⁴ viharati, ābādhiko dukkhito bāḷhagilāno. atha kho āyasmā mahākassapo aparena samayena tamhā ābādhā vuṭṭhāsi.

atha kho āyasmato mahākassapassa tamhā ābādhā vuṭṭhitassa etad-ahosi: “yannūnāhaṃ rājagahaṃ piṇḍāya paviseyyan”-ti.

tena kho pana samayena pañcamattāni devatāsātāni ussukkaṃ āpannāni honti āyasmato mahākassapassa piṇḍapātapaṭilābhāya.

atha kho āyasmā mahākassapo tāni pañcamattāni devatāsātāni paṭikkhipitvā, pubbanhasamayaṃ nivāsetvā, pattacīvaram-ādāya, rājagahaṃ piṇḍāya pāvisi, yena daḷiddavisikhā kapaṇavisikhā pesakāraavisikhā.

addasā kho bhagavā āyasmantaṃ mahākassapaṃ rājagahe piṇḍāya carantaṃ, yena daḷiddavisikhā kapaṇavisikhā pesakāraavisikhā. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

¹ BJT note: **nando** - ChS.

² Metre: Pathyāvatta, all lines are to be understood as pathyā, the normal form of the metre, from here on, unless otherwise stated.

³ BJT note: **te ca** - palm leaf book.

⁴ BJT note: **pippaliguhāyaṃ** - Thai.

ᵛ-ᵛ-|----||----|ᵛ-ᵛ- mavipula
“anaññaposiṃ aññātaṃ,¹ dantaṃ sāre patitṭhitaṃ,
--ᵛ-|ᵛ-||ᵛ-ᵛ-|ᵛ-ᵛ- ravipula
khīṇāsavaṃ vantadosaṃ: tam-ahaṃ brūmi brāhmaṇaṃ”-ti.

1-7: PĀVĀSUTTAM (7)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā pāvāyaṃ² viharati, ajakalāpake cetiye, ajakalāpakassa yakkhassa bhavane. tena kho pana samayena bhagavā, rattandhakāratimisāyaṃ, abbhokāse nisinno hoti, devo ca ekaṃ-ekaṃ phusāyati. atha kho ajakalāpako yakkho bhagavatā bhayaṃ chambhitattaṃ lomahaṃsaṃ uppādetukāmo, yena bhagavā tenupasaṅkami, upasaṅkamitvā, bhagavato avidūre tikkhattuṃ: “akkulo pakkulo” ti akkulapakkulikaṃ akāsi, “eso te samaṇa pisāco!” ti

2. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

ᵛ-ᵛ-|ᵛ-||--ᵛ-|ᵛ-ᵛ-
“yadā sakesu dhammesu pāragu hoti brahmaṇo,
ᵛ-ᵛ-|ᵛ-||--ᵛ-|ᵛ-ᵛ-
atha etaṃ pisācañ-ca pakkulañ-cātivattatī” ti.

1-8: SAṄGĀMAJĪSUTTAM (8)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmā saṅgāmajī sāvatthiṃ anuppatto hoti bhagavantam dassanāya. assosi kho āyasmato saṅgāmajissa purāṇadutiyaikā: “ayyo kira saṅgāmajī sāvatthiṃ anuppatto” ti, sā dāraṃ ādāya jetavanaṃ agamāsi.

tena kho pana samayena āyasmā saṅgāmajī aññatarasmiṃ rukkhamūle divāvihāraṃ nisinno hoti. atha kho āyasmato saṅgāmajissa purāṇadutiyaikā yenāyasmā saṅgāmajī tenupasaṅkami, upasaṅkamitvā, āyasmantaṃ saṅgāmajim etad-avoca: “khuddaputtāhi samaṇa posa man”-ti. evaṃ vutte, āyasmā saṅgāmajī tuṇhī ahosi. dutiyam-pi kho āyasmato saṅgāmajissa purāṇadutiyaikā āyasmantaṃ saṅgāmajim etad-avoca: “khuddaputtāhi samaṇa posa man”-ti. dutiyam-pi kho āyasmā saṅgāmajī tuṇhī ahosi. tatiyam-pi kho āyasmato saṅgāmajissa purāṇadutiyaikā āyasmantaṃ saṅgāmajim etad-avoca: “khuddaputtāhi samaṇa posa man”-ti. tatiyam-pi kho āyasmā saṅgāmajī tuṇhī ahosi. atha kho āyasmato saṅgāmajissa purāṇadutiyaikā taṃ dāraṃ āyasmato saṅgāmajissa purato nikkhipitvā pakkāmi: “esa te samaṇa putto posa nan”-ti.

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¹ BJT note: **anaññaposiṃ aññātaṃ** - ChS.

² BJT note: **pāṭaliyaṃ. I ??**

2. atha kho āyasmā saṅgāmajī taṃ dāraḥ neva olokesi, na pi ālapi. atha kho āyasmato saṅgāmajissa purāṇadutiyikā avidūraṃ gantvā, apalokentī addasa āyasmantaṃ saṅgāmajim taṃ dāraḥ neva olokaṃ na pi ālapantaṃ. disvānassa¹ etad-ahosi: “na cāyaṃ samaṇo puttena pi atthiko” ti. tato paṭinivattitvā dāraḥ ādāya pakkāmi. addasā kho bhagavā dibbena cakkhunā, visuddhena atikkanta mānusakena, āyasmato saṅgāmajissa purāṇadutiyikāya evarūpaṃ vippakāraṃ.

3. atha kho bhagavā etaṃ-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

-----|U-U- ||-U-|U-U- Anuṭṭhubha
 “āyantiṃ nābhinandati, pakkamantiṃ na socati,
 -----|U-|U-||UU-|U-U-
 saṅgā saṅgāmajim muttaṃ: tam-ahaṃ brūmi brāhmaṇaṃ”-ti.

1-9: JAṬILASUTTAM (9)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā gayāyaṃ viharati gayāsīse. tena kho pana samayena sambahulā jaṭilā, sītāsu hemantikāsu rattīsu antaraṭṭhake himapātasamaye, gayāyaṃ ummujjanti pi, nimujjanti pi, ummujjanimujjaṃ-pi karonti, osiṇcanti pi, aggim-pi juhanti: “iminā suddhī” ti.

addasā kho bhagavā te sambahule jaṭile, sītāsu hemantikāsu rattīsu antaraṭṭhake himapātasamaye, gayāyaṃ ummujjante pi, nimujjante pi, ummujjanimujjaṃ karonte pi, osiṇcante pi, aggim-pi juhante: “iminā suddhī” ti.

2. atha kho bhagavā etaṃ-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

UUU-U|UU- ||-U-|U-U- savipula
 “na udakena suci hoti - bahvettha n^ahāyati² jano!
 -U-|U-||-U-|U-U-
 yamhi saccañ-ca dhammo ca, so suci so ca brāhmaṇo” ti.

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1-10: BĀHIYASUTTAM (10)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena bāhiyo dārucīriyo suppārake paṭivasati samuddatīre, sakkato garukato mānito pūjito apacito, lābhī cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ. atha kho bāhiyassa dārucīriyassa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṃko udapādi: “ye ca kho keci³ loke arahanto vā arahattamaggaṃ vā samāpannā, ahaṃ tesam-aññataro” ti.

¹ Editor’s note: BJT: assā.

² Editor’s note: BJT, nahāyati, which must be a printer’s error.

³ BJT note: ye kho keci - ChS.

atha kho bāhiyassa dārucīriyassa purāṇasālohitā devatā, anukampikā atthakāmā, bāhiyassa dārucīriyassa cetasā cetoparivitakkam-aññāya, yena bāhiyo dārucīriye tenupasaṅkami, upasaṅkamitvā, bāhiyaṃ dārucīriyaṃ etad-avoca: “neva kho tvaṃ bāhiya arahā. nāpi arahattamaggaṃ vā samāpanno. sāpi te paṭipadā natthi yāya vā tvaṃ arahā assa,¹ arahattamaggaṃ vā samāpanno” ti. “atha ko carahi sadevake loke arahanto vā, arahattamaggaṃ vā samāpanno?” ti. “atthi bāhiya uttaresu janapadesu sāvattthi² nāma nagaraṃ. tattha so bhagavā etarahi viharati arahaṃ sammāsambuddho. so hi bāhiya bhagavā arahā ceva, arahattāya ca dhammaṃ desetī” ti.

atha kho bāhiyo dārucīriyo tāya devatāya saṃvejito tāvad-eva suppārakā³ pakkāmi sabbattha ekarattiparivāseṇa. yena sāvattthiṃ⁴ jetavanaṃ anāthapiṇḍikassa ārāmo⁵ tenupasaṅkami. tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti. atha kho bāhiyo dārucīriyo yena te bhikkhū tenupasaṅkami, upasaṅkamitvā, te bhikkhū etad-avoca: “kahannu kho bhante etarahi so bhagavā viharati, arahaṃ sammāsambuddho? dassanakāmamhā mayaṃ taṃ bhagavantam⁶ arahantaṃ sammāsambuddhan”-ti. “antaragharaṃ pavitttho kho bāhiya bhagavā piṇḍāyā” ti.

2. atha kho bāhiyo dārucīriyo taramānarūpo jetavanā nikkhamitvā sāvattthiṃ pavisitvā, addasa bhagavantam sāvattthiyaṃ piṇḍāya carantaṃ, pāsādikam pasādanīyaṃ santindriyaṃ santamānasaṃ, uttamadamathasamatham-anuppattam,⁷ dantaṃ guttaṃ yatindriyaṃ nāgaṃ. disvāna, yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavato pāde sirasā nipatitvā, bhagavantam etad-avoca: “desetu me bhante bhagavā dhammaṃ, desetu sugato dhammaṃ, yaṃ mamassa dīgharattaṃ hitāya sukhāyā” ti.

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evaṃ vutte, bhagavā bāhiyaṃ dārucīriyaṃ etad-avoca: “akālo kho tāva, bāhiya, antaragharaṃ pavittthamhā piṇḍāyā” ti. dutiyam-pi kho bāhiyo dārucīriyo bhagavantam etad-avoca: “dujjānaṃ kho panetaṃ bhante bhagavato vā jīvitantarāyānaṃ, mayhaṃ vā jīvitantarāyānaṃ! desetu me bhante bhagavā dhammaṃ, desetu sugato dhammaṃ, yā mamassa dīgharattaṃ hitāya sukhāyā” ti. dutiyam-pi kho bhagavā bāhiyaṃ dārucīriyaṃ etad-avoca: “akālo kho tāva bāhiya, antaragharaṃ pavittthamhā piṇḍāyā” ti. tatiyam-pi kho bāhiyo dārucīriyo bhagavantam etad-avoca: “dujjānaṃ kho panetaṃ bhante bhagavato vā jīvitantarāyānaṃ, mayhaṃ vā jīvitantarāyānaṃ! desetu me bhante bhagavā dhammaṃ, desetu sugato dhammaṃ, yaṃ mamassa dīgharattaṃ hitāya sukhāyā” ti.

¹ BJT note: **assasi** - Thai.

² Editor’s note: BJT, **sāvattthi**, by mistake.

³ BJT note: **suppārakamhā** - ChS.7

⁴ Editor’s note: BJT, **sāvattthi**, again by mistake.

⁵ BJT note: **bhagavā sāvattthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme** - palm leaf book.

⁶ BJT note: **dassanakāmamhā bhagavantam** - ChS.

⁷ BJT note: **uttamasamathadamathamanuppattam** - ChS.

“tasmātiha te bāhiya, evaṃ sikkhitabbam:

diṭṭhe diṭṭhamattaṃ bhavissati,
sute sutamattaṃ bhavissati,
mute mutamattaṃ bhavissati,
viññāte viññātamattaṃ bhavissatī ti.

evaṃ hi te bāhiya sikkhitabbam.

yato kho te bāhiya
diṭṭhe diṭṭhamattaṃ bhavissati,
sute sutamattaṃ bhavissati,
mute mutamattaṃ bhavissati,
viññāte viññātamattaṃ bhavissati,

tato tvaṃ bāhiya na tena; yato tvaṃ bāhiya na tena, tato tvaṃ bāhiya na tattha; yato tvaṃ bāhiya na tattha, tato tvaṃ bāhiya nevidha, na huraṃ, na ubhayam-antare,¹ esevanto dukkhassā” ti.

3. atha kho bāhiyassa dārucīriyassa bhagavato imāya saṅkhittāya dhammadesanāya tāvad-eva anupādāya āsavehi cittaṃ vimucci. atha kho bhagavā bāhiyaṃ dārucīriyaṃ iminā saṅkhittena ovādena ovaditvā pakkāmi. atha kho acirapakkantassa bhagavato bāhiyaṃ dārucīriyaṃ gāvī taruṇavacchā adhipātetvā jīvitā voropesi.

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atha kho bhagavā sāvatthiyaṃ piṇḍāya caritvā, pacchābhattaṃ piṇḍapātaṭṭhikānto, sambahulehi bhikkhūhi saddhiṃ nagaramhā nikkhamitvā, addasa bāhiyaṃ dārucīriyaṃ kālakataṃ. disvāna, bhikkhū āmantesi: “gaṇhatha bhikkhave bāhiyassa dārucīriyassa sarīrakaṃ, mañcakaṃ āropetvā nīharitvā jhāpetha, thūpañ-cassa karoṭha, sabrahmacārī vo bhikkhave kālakato” ti.

“evaṃ bhante,” ti kho te bhikkhū bhagavato paṭissutvā, bāhiyassa dārucīriyassa sarīrakaṃ mañcakaṃ āropetvā, nīharitvā jhāpetvā thūpañ-cassa karitvā, yena bhagavā tenupasaṅkamimṣu, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdimṣu. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etad-avocuṃ: “daḍḍhaṃ bhante bāhiyassa dārucīriyassa sarīraṃ, thūpo cassa kato. tassa kā gati? ko abhisamparāyo?” ti. “paṇḍito bhikkhave bāhiyo dārucīriyo, paccapādi dhammassānudhammaṃ, na ca maṃ dhammādhikaraṇaṃ vihesesi. parinibbuto² bhikkhave bāhiyo dārucīriyo” ti.

atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

¹ BJT note: ubhayamantarena - palm leaf book.

² Editor’s note: BJT, parinibbūto, printer’s error.

—U—|UU—||—|U—U— navipula
“yattha āpo ca paṭhavī, tejo vāyo na gādhati,
U—U—|—|—|—|U—U— mavipula
na tattha sukkā jotanti, ādicco nappakāsati,
U—U—|U—|—|U—U—
na tattha candimā bhāti, tamo tattha na vijjati.

U—U—|U—|—|U—U—
yadā ca attanā vedī, muni monena brāhmaṇo,
U—U—|U—|—|U—U—
atha rūpā arūpā ca, sukhadukkhā pamuccatī” ti.

ayam-pi udāno vutto bhagavatā iti me sutan-ti.

BODHIVAGGO PAṬHAMO

tatruddānaṃ¹ bhavati:

Tayo ca Bodhi Nigrodho te Therā Kassapena ca,
Pāvāya Saṅgāmajī Jaṭilā Bāhiyena te dasā ti.

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¹ Editor’s note: BJT, *tatruddānaṃ bhavati* here, but elsewhere *tassuddānaṃ*.

MUCALINDAVAGGO DUTIYO

2-1: MUCALINDASUTTAṂ (11)

evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā uruvelāyaṃ viharati, najjā nerañjarāya tīre mucalindamūle paṭhamābhisambuddho. tena kho pana samayena bhagavā sattāhaṃ ekapallaṅkena nisinno hoti vimuttisukhapaṭisaṃvedī. tena kho pana samayena mahā akālamegho udapādi, sattāhavaddalikā sītavātaduddinī. atha kho mucalindo nāgarājā sakabhavanā nikkhamitvā, bhagavato kāyaṃ sattakkhattuṃ bhogehi parikkhipitvā upari muddhani mahantaṃ phaṇaṃ vihaṇṇa aṭṭhāsi: “mā bhagavantam sītaṃ, mā bhagavantam uṇhaṃ, mā bhagavantam ḍaṃsamakasavātātāpasirimṣapasamphasso” ti. atha kho bhagavā tassa sattāhassa accayena tamhā samādhimhā vuṭṭhāsi.

atha kho mucalindo nāgarājā viddhaṃ vigatavalāhakaṃ devaṃ viditvā, bhagavato kāyā bhoge viniveṭhetvā, sakavaṇṇaṃ paṭisaṃharitvā, māṇavakavaṇṇaṃ abhinimminitvā, bhagavato purato aṭṭhāsi pañjaliko bhagavantam namassamāno.

atha kho bhagavā etaṃ-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi.

ṡ-ṡ-|---- ||ṡṡ-|ṡ-ṡ- mavipula
“sukho viveko tuṭṭhassa, sutadhammassa passato,
ṡ-ṡ-|ṡ-ṡ-||ṡ-ṡ-|ṡ-ṡ-
abyāpajjaṃ¹ sukhaṃ loke, pāṇabhūtesu saṃyamo.

ṡ-ṡ-|ṡ-ṡ-||ṡ-ṡ-|ṡ-ṡ-
sukhā virāgatā loke, kāmānaṃ samatikkamo,
ṡ-ṡ-|ṡ-ṡ-||ṡ-ṡ-|ṡ-ṡ- savipula
asmimānassa yo vinayo etaṃ ve paramaṃ sukhaṃ”-ti.²

2-2: RĀJASUTTAṂ (12)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena sambahulānaṃ bhikkhūnaṃ, pacchābhattaṃ piṇḍapāṭapaṭikkantānaṃ, upaṭṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ, ayam-antarākathā udapādi:

¹ BJT note: abyāpajjaṃ - seen somewhere.

² BJT note:

sukho vivekastuṣṭasya śrutadharmasya paśyata:
avyābādhyam sukhaṃ loke pāṇibhūteṣu saṃyama:
sukhā cirāgatā loke pāpānāṃ samatikrama:
asmin mānuṣyaviṣaye etadaiva paramaṃ sukhaṃ (Lalitavistara).

Metre: In this line I am inclined to think that the 1st syllable in **asmi**- should be read as short, that would then allow for resolution of the 1st syllable, and the variation would be bhavipula.

“ko nu kho āvuso imesaṃ dvinnāṃ rājūnaṃ mahaddhanataro vā, mahābhogataro vā, mahākosataro vā, mahāvijitataro vā, mahāvāhanataro vā, mahabbalataro vā, mahiddhikataro vā, mahānubhāvataro vā, rājā vā māgadho seniyo bimbisāro, rājā vā pasenadi kosalo?” ti. ayañ-carahi tesāṃ bhikkhūnaṃ antarākathā hoti vippakatā.

atha kho bhagavā sāyanhasamayāṃ paṭisallānā vuṭṭhito, yenupaṭṭhānasālā tenupasaṅkami, upasaṅkamitvā, paññatte āsane nisīdi. nisajja kho bhagavā bhikkhū āmantesi: “kāyanuttha bhikkhave etarahi kathāya sannisinnā sannipatitā, kā ca pana vo antarākathā vippakatā?” ti.

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idha bhante amhākaṃ pacchābhattaṃ piṇḍapāṭapaṭikkantānaṃ, upaṭṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ, ayam-antarākathā udapādi: “ko nu kho āvuso imesaṃ dvinnāṃ rājūnaṃ mahaddhanataro vā, mahābhogataro vā, mahākosataro vā, mahāvijitataro vā, mahāvāhanataro vā, mahabbalataro vā, mahiddhikataro vā, mahānubhāvataro vā, rājā vā māgadho seniyo bimbisāro, rājā vā pasenadi kosalo?” ti. ayaṃ kho no bhante antarākathā vippakatā, atha kho bhagavā anuppatto” ti.

“nakhvetaṃ bhikkhave tumhākaṃ patirūpaṃ kulaputtānaṃ saddhā agārasmā anagāriyaṃ pabbajitānaṃ, yaṃ tumhe evarūpiṃ kathaṃ katheyyātha. sannipatitānaṃ vo bhikkhave dvayaṃ karaṇīyaṃ: dhammī vā kathā, ariyo vā tuṇhībhāvo” ti.

atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

—U—U|U—U—||—U—U|U—U—
“yañ-ca kāmasukhaṃ loke, yañ-cidaṃ diviyaṃ sukhaṃ,
—U—U|U—U—||U—U—|U—U—
taṇhakkhayasukhassete kalamā nāgghanti soḷasin”-ti.

2-3: DAṄḌASUTTAM (13)

evaṃ me sutāṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena sambahulā kumārakā antarā ca sāvatthiṃ antarā ca jetavanaṃ ahiṃ daṇḍena hananti. atha kho bhagavā pubbanhasamayāṃ nivāsetvā, pattacīvaram-ādāya, sāvatthiṃ piṇḍāya pāvisi. addasā kho bhagavā sambahule kumārake antarā ca sāvatthiṃ antarā ca jetavanaṃ ahiṃ daṇḍena hanante.

atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

UU—|U—U—||—U—U|U—U—
“sukhakāmāni bhūtāni, yo daṇḍena vihiṃsati,
—U—U|U—U—||—U—UU|U—U—
attano sukham-esāno , pecca so na labhate sukhaṃ.

suḥhakāmāni bhūtāni, yo daṇḍena na hiṃsati.
attano sukham-esāno, pecca so labhate sukhan”-ti.

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2-4: SAKKĀRASUTTAM (14)

evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane
anāthapiṇḍikassa ārāme. tena kho pana samayena bhagavā sakkato hoti garukato
mānito pūjito apacito, lābhī
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ; bhikkhusaṅgho pi
sakkato hoti garukato mānito pūjito apacito, lābhī
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.

aññatitthiyā pana paribbājakā asakkatā honti agarukatā amānitā apūjitā anapacitā, na
lābhino cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ. atha kho te
aññatitthiyā paribbājakā bhagavato sakkāraṃ asahamānā bhikkhusaṅghassa ca, gāme
ca araññe ca bhikkhū disvā, asabbhāhi pharusāhi vācāhi akkosanti paribhāsanti rosentī
vihesenti.

atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimṣu, upasaṅkamtivā
bhagavantam abhivādetvā, ekamantaṃ nisīdimṣu. ekamantaṃ nisinnā kho te bhikkhū
bhagavantam etad-avocum:

“etarahi bhante bhagavā sakkato garukato mānito pūjito apacito, lābhī
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ, bhikkhusaṅgho¹ pi
sakkato garukato mānito pūjito apacito, lābhī
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.

aññatitthiyā pana paribbājakā asakkatā agarukatā amānitā apūjitā anapacitā, na
lābhino² cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ. atha kho te
bhante aññatitthiyā paribbājakā bhagavato sakkāraṃ asahamānā bhikkhusaṅghassa ca,
gāme ca araññe ca bhikkhū disvā, asabbhāhi pharusāhi vācāhi akkosanti paribhāsanti
rosenti vihesenti” ti.

atha kho bhagavā etam-attham veditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

¹ Editor’s note: BJT, bhikkhūsaṅgho - printer’s error.

² BJT note: alābhino - palm leaf book.

---u-|-,-uu|-u--- Tuṭṭhubha x 4
 “gāme araṇṇe sukhadukkhaphuṭṭho,
 ---u-|-,-uu|-u---
 nevattato no parato dahetha.¹
 u-u-|-,-uu|-u---
 phusanti phassā upadhiṃ paṭicca,
 u-u-|-,-uu|-u---
 nirūpadhiṃ kena phuseyyuṃ phassā” ti. ²

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2-5: UPĀSAKASUTTAṃ (15)

evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena aññataro icchānaṅgalako upāsako sāvatthiṃ anupatto hoti kenacid-eva karaṇīyena. atha kho so upāsako sāvatthiyaṃ taṃ karaṇīyaṃ tīretvā, yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantam abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho taṃ upāsakaṃ bhagavā etad-avoca: “cīrassaṃ kho tvaṃ upāsakaṃ, imaṃ pariāyāma-akāsi, yadidaṃ idhāgamanāyā” ti.

“cīrapaṭikāhaṃ bhante bhagavantam dassanāya upasaṅkamitukāmo, api cāhaṃ kehici kehici kiccakaraṇīyehi vyāvaṭo, evāhaṃ nāsakkhiṃ bhagavantam dassanāya upasaṅkamitun”-ti.

atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

u-u-u-|-,-uu|-u--- Tuṭṭhubha x 4
 “sukhaṃ vata tassa na hoti kiñci,³
 ---u-|-,-uu|-u---
 saṅkhātadhammassa bahussutassa,
 u-u-|-,-uu|-u---
 sakiñcanaṃ passa vihaññaṃānaṃ,
 u-u-|-,-uu|-u---
 jano janasmim paṭibaddharūpo”⁴ ti.

2-6: GABHINĪSUTTAṃ (16)

evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena aññatarassa paribbājakassa daharā māṇavikā pajāpatī hoti gabbhinī upavijañña.

¹ BJT note: **rahetha** - seen somewhere.

² Metre: Note the unexpected heavy 9th syllable in this line, we should probably read **phuseyyu**’ m.c.

³ Metre: Note that the 4th syllable is short in line a.

⁴ BJT note: **paṭibandharūpo** - palm leaf book; printed book.

atha kho sā paribbājikā taṃ paribbājakam etad-avoca: “gaccha tvaṃ brāhmaṇa telam āhāra, yaṃ me vijātāya bhavissatī” ti. evaṃ vutte, so paribbājako taṃ paribbājikam etad-avoca: “kuto panāham bhoti telam āharāmī?” ti. dutiyam-pi kho sā paribbājikā taṃ paribbājikam etad-avoca: “gaccha tvaṃ brāhmaṇa telam āhāra, yaṃ me vijātāya bhavissatī” ti. dutiyam-pi kho so paribbājako taṃ paribbājikam etad-avoca: “kuto panāham hoti telam āharāmī?” ti. tatiyam-pi kho sā paribbājikā taṃ paribbājakam etad-avoca: “gaccha tvaṃ brāhmaṇa telam āhāra, yaṃ me vijātāya bhavissatī” ti.

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2. tena kho pana samayena rañño pasenadissa kosalassa koṭṭhāgāre samaṇassa vā brāhmaṇassa vā sappissa vā telassa vā yāvad-attham pātum diyyati no nīharitum. atha kho tassa paribbājakassa etad-ahosi: “rañño kho pana¹ pasenadissa kosalassa koṭṭhāgāre samaṇassa vā brāhmaṇassa vā sappissa vā telassa vā yāvad-attham pātum diyyati no nīharitum. yannūnāham rañño pasenadissa kosalassa koṭṭhāgāram gantvā, telassa yāvad-attham pivitvā, gharam āgantvā, uggiritvāna² dadeyyam, yaṃ imissā vijātāya bhavissatī” ti. atha kho so paribbājako rañño pasenadissa kosalassa koṭṭhāgāram gantvā, telassa yāvad-attham pivitvā, gharam āgantvā, neva sakkoti uddham kātum na pana adho, so dukkhāhi tibbāhi kharāhi kaṭukāhi vedanāhi phuṭṭho āvaṭṭati parivaṭṭati.

atha kho bhagavā pubbanhasamayam nivāsetvā, pattacīvaram-ādāya, sāvatthim piṇḍāya pāvisi. addasā kho bhagavā taṃ paribbājakam dukkhāhi tibbāhi kharāhi kaṭukāhi vedanāhi phuṭṭham, āvaṭṭamānam parivaṭṭamānam.

atha kho bhagavā etam-attham viditvā, tāyam velāyam imam udānam udānesi:

◡◡-◡◡|◡-◡◡- Vetālīya x 2
 “sukhino vata ye akiñcanā,
 -◡◡-◡◡|◡-◡◡-
 vedaguno hi janā akiñcanā,
 ◡◡◡-|◡-◡◡|◡-◡- Tuṭṭhubha x 2
 sakiñcanam passa vihaññamānam,
 ◡◡◡-|◡-◡◡|◡-◡-
 jano janasmim paṭibaddhacitto”³ ti.

2-7: EKAPUTTASUTTAM (17)

evaṃ me sutam: ekam samayam bhagavā sāvatthiyam viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena aññatarassa upāsakassa ekaputtako piyo manāpo kālaṅkato hoti. atha kho sambahulā upāsakā allavatthā allakesā, divādivassa yena bhagavā tenupasaṅkamimsu, upasaṅkamitvā bhagavantam abhivādetvā, ekamantam nisīdimsu. ekamantam nisinne kho te upāsake bhagavā etad-avoca: “kinnu kho tumhe upāsakā, allavatthā allakesā, idhūpasāṅkantā divādivassā?” ti

¹ BJT note: rañño kho - ChS.

² BJT note: ucchāditvā - commentary. ucchaddhitvāna - ChS.

³ BJT note: paṭibandhacitto - palm leaf book; printed book.

evaṃ vutte, so upāsako bhagavantam etad-avoca: “mayham kho bhante ekaputtakosi piyo manāpo kālaṅkato. tena mayam allavatthā allakesā idhūpasāṅkantā divādivassā” ti.

[BJT Page 158]

atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

“piyarūpassādagathitāse¹ devakāyā puthumanussā ca,²
aghāvino parijunnā, maccurājassa vasaṃ gacchanti.

ye ve divā ca ratto ca appamattā jahanti piyarūpaṃ - Old Gīti
te ve khananti aghamūlam maccuno āmisam durativattan"-ti.

2-8: SUPPAVĀSĀSUTTAM³ (18)

evaṃ me sutāṃ: ekaṃ samayaṃ bhagavā kuṇḍiyyāyaṃ⁴ viharati kuṇḍadhānavane. tena kho pana samayena suppvāsā koliyadhītā sattavassāni gabbhaṃ dhāreti, sattāhaṃ mūlhaḡabbhā. sā dukkhāhi tibbāhi kharāhi kaṭukāhi vedanāhi phutṭhā, tīhi vitakkehi adhiṃvāseti: “sammāsambuddho vata so bhagavā, imassa evarūpassa dukkhassa pahānāya dhammaṃ deseti, supaṭipanno vata tassa bhagavato sāvakasaṅgho, yo imassa evarūpassa dukkhassa pahānāya paṭipanno. susukhaṃ vata taṃ nibbānaṃ, yatthidaṃ⁵ evarūpaṃ dukkhaṃ na samvijjati” ti.

atha kho suppvāsā kolyadhītā sāmikaṃ āmantesi: “ehi tvam ayyaputta yena bhagavā tenupasaṅkama, upasaṅkamitvā, mama vacanena bhagavato pāde sirasā vandāhi, appābādham appātāṅkam lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha: ‘suppvāsā bhante kolyadhītā bhagavato pāde sirasā vandati, appābādham appātāṅkam lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchatī?’ ti. evañ-ca vadehi: ‘suppvāsā bhante kolyadhītā, sattavassāni gabbhaṃ dhāreti, sattāhaṃ mūlhaḡabbhā.⁶ sā dukkhāhi tibbāhi kharāhi kaṭukāhi vedanāhi phuṭṭhā, tīhi vitakkehi adhiṃvāseti: “sammāsambuddho vata so bhagavā, yo imassa evarūpassa dukkhassa pahānāya dhammaṃ deseti, supaṭipanno vata tassa bhagavato sāvakasaṅgho, yo imassa evarūpassa dukkhassa pahānāya paṭipanno; susukham vata tam nibbānaṃ, yatthidaṃ evarūpaṃ dukkhaṃ na samvijjati” ’ ’ ti.

¹ BJT note: **piyarūpā sātāgathitāse** - palm leaf book.

² Metre: Old Gīti; we need to read **piyarūpasāda-**; **puṭhū**; & **parijjunnā** to correct the metre. Interestingly enough the Sanskrit Udānavarga takes the readings **piyarūpasāta-**, **pr̥thaksthītāḥ**, & **paridyūnā**, though there the metre has been altered to Pathyāvatta.

³ Editor's Note: BJT, *Suppāvāsāsuttam*, printer's error.

⁴ BJT note: **kundakāyam** - ChS.

⁵ BJT note: **yadidam** - ChS.

⁶ Editor's Note: BJT, **mulhagabbhā** here, correct above.

3. “paraman”-ti kho so koliyaputto suppvāsāya koliyadhītāya paṭissuṇitvā, yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantam abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinno kho so koliyaputto bhagavantam etad-avoca: “suppvāsā bhante koliyadhītā bhagavato pāde sirasā vandati, appābādham appātaṅkam lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati? ti. evañ-ca vadeti: ‘suppvāsā bhante koliyadhītā sattavassāni gabbhaṃ dhāreti, sattāhaṃ mūḷhagabbhā. sā dukkhāhi tibbāhi kharāhi kaṭukāhi vedanāhi phuṭṭhā, tīhi vitakkehi adhivāseti: “sammāsambuddho vata so bhagavā, yo imassa evarūpassa dukkhassa pahānāya dhammaṃ deseti; suppaṭipanno vata tassa bhagavato sāvakasaṅgho, yo imassa evarūpassa dukkhassa pahānāya paṭipanno; susukhaṃ vata taṃ nibbānaṃ, yatthidaṃ evarūpaṃ dukkhaṃ na saṃvijjati” ’ ” ti.

“sukhinī hotu suppvāsā koliyadhītā arogā, arogaṃ puttaṃ vijāyatū” ti. saha vacanā ca pana bhagavato suppvāsā koliyadhītā sukhinī arogā, arogaṃ puttaṃ vijāyī. “evaṃ bhante,” ti kho so koliyaputto, bhagavato bhāsitaṃ abhinanditvā anumoditvā, uṭṭhāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā, sakaṃ gharaṃ paccāyāsi.

addasā kho koliyaputto suppvāsaṃ koliyadhītaraṃ sukhiniṃ arogaṃ, arogaṃ puttaṃ vijātaṃ. disvānassa etad-ahosi: “acchariyaṃ vata bho, abbhūtaṃ vata bho, tathāgatassa mahiddhikatā mahānubhāvatā, yatra hi nāmāyaṃ suppvāsā koliyadhītā, saha vacanā ca pana bhagavato, sukhinī arogā, arogaṃ puttaṃ vijāyissati” ti, attamano pamudito pītisomanassajāto ahosi.

atha kho suppvāsā koliyadhītā sāmikaṃ āmantesi: “ehi tvaṃ ayyaputta yena bhagavā tenupasaṅkama, upasaṅkamitvā, mama vacanena bhagavato pāde sirasā vandāhi, ‘suppvāsā bhante koliyadhītā bhagavato pāde sirasā vandati’ ti. evañ-ca vadehi: ‘suppvāsā bhante koliyadhītā sattavassāni gabbhaṃ dhāresi, sattāhaṃ mūḷhagabbhā, sā etarahi sukhinī arogā, arogaṃ puttaṃ vijātā. sā sattāhaṃ buddhapamukhaṃ bhikkhusaṅghaṃ bhattena nimanteti. adhivāsetu kira bhante bhagavā suppvāsāya koliyadhītāya sattabhaddhāni saddhiṃ bhikkhusaṅghenā’ ” ti.

6. “paraman”-ti kho so koliyaputto suppvāsāya koliyadhītāya paṭissuṇitvā, yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantam abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinno kho so koliyaputto bhagavantam etad-avoca: “suppvāsā bhante koliyadhītā bhagavato pāde sirasā vandati.” evañ-ca vadeti: “suppvāsā bhante koliyadhītā, sattavassāni gabbhaṃ dhāresi, sattāhaṃ mūḷhagabbhā, sā etarahi sukhinī arogā, arogaṃ puttaṃ vijātā. sā sattāhaṃ buddhapamukhaṃ bhikkhusaṅghaṃ bhattena nimanteti. adhivāsetu kira bhante bhagavā suppvāsāya koliyadhītāya sattabhaddhāni saddhiṃ bhikkhusaṅghenā’ ” ti.

7. tena kho pana samayena aññatarena upāsakena buddhapamukho bhikkhusaṅgho svātānāya bhattena nimantito hoti. so ca upāsako āyasmato mahāmoggallānassa upaṭṭhāko hoti. atha kho bhagavā āyasmantaṃ mahāmoggallānaṃ āmantesi: “ehi tvaṃ moggallāna yena so upāsako tenupasaṅkameyyāsi,¹ upasaṅkamitvā, taṃ upāsakaṃ evaṃ vadehi: ‘suppavāsā āvuso koliyadhītā sattavassāni gabbhaṃ dhāresi, sattāhaṃ mūḷhagabbhā, sā etarahi sukhinī arogā, arogaṃ puttaṃ vijātā. sā sattāhaṃ buddhapamukhaṃ bhikkhusaṅghaṃ bhattena nimanteti. karotu suppavāsā koliyadhītā sattabhaddāni, pacchā so karissati,² tuyheso upaṭṭhāko’ ” ti.

8. “evaṃ bhante,” ti kho āyasmā mahāmoggallāno bhagavato paṭissuṇitvā, yena so upāsako tenupasaṅkami, upasaṅkamitvā, taṃ upāsakaṃ etad-avoca: “suppavāsā āvuso koliyadhītā sattavassāni gabbhaṃ dhāresi, sattāhaṃ mūḷhagabbhā, sā etarahi sukhinī arogā, arogaṃ puttaṃ vijātā. sattāhaṃ buddhapamukhaṃ bhikkhusaṅghaṃ bhattena nimanteti. karotu suppavāsā koliyadhītā sattabhaddāni, pacchā tvaṃ karissasī” ti. “sace me bhante ayyo mahāmoggallāno tiṇṇaṃ dhammānaṃ pāṭibhogo - bhogānañ-ca jīvitassa ca saddhāya ca - karotu suppavāsā koliyadhītā sattabhaddāni, pacchā ahaṃ karissāmī” ti. “dvinnaṃ kho te ahaṃ āvuso dhammānaṃ pāṭibhogo -bhogānañ-ca jīvitassa ca - saddhāya pana tvaṃ yeva pāṭibhogo” ti. “sace me bhante ayyo mahāmoggallāno dvinnaṃ dhammānaṃ pāṭibhogo - bhogānañ-ca jīvitassa ca - karotu suppavāsā koliyadhītā sattabhaddāni, pacchā ahaṃ karissāmī” ti.

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atha kho āyasmā mahāmoggallāno taṃ upāsakaṃ saññāpetvā yena bhagavā tenupasaṅkami, upasaṅkamitvā, bhagavantaṃ etad-avoca: “saññatto bhante so upāsako mayā, karotu suppavāsā koliyadhītā sattabhaddāni, pacchā so karissasī” ti.

9. atha kho suppavāsā koliyadhītā sattāhaṃ buddhapamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi, sampavāresi. tañ-ca dāraṃ bhagavantaṃ vandāpesi, sabbañ-ca bhikkhusaṅghaṃ.

10. atha kho āyasmā sārīputto taṃ dāraṃ etad-avoca: “kacci te dāraṃ khamanīyaṃ? kacci yāpanīyaṃ? kacci na kiñci dukkhaṃ?”-ti. “kuto me bhante sārīputta khamanīyaṃ? kuto yāpanīyaṃ? sattavassāni me lohitakumbhiyaṃ³ vutthānī” ti.

11. atha kho suppavāsā koliyadhītā: “putto me dhammasenāpatinā saddhiṃ mantetī” ti, attamanā pamuditā⁴ pītisomanassajātā ahoṣi.

¹ BJT note: **tenupasaṅkama** - ChS.

² BJT note: **pacchā tvaṃ karissasī**-ti **saññāpehi** - ChS, here and also below.

³ BJT note: **satta me vassāni lohakumbhiyā** - ChS.

⁴ BJT note: **pamoditā** - ChS.

12. atha kho bhagavā suppvāsaṃ koliyadhītaraṃ attamaṇaṃ pamuditāṃ¹
pītisomanassajātaṃ disvā,² suppvāsaṃ koliyadhītaraṃ etad-avoca: “iccheyyāsi tvaṃ
suppvāse, aññaṃ-pi evarūpaṃ puttān?”-ti “iccheyyāmaṃ bhagavā aññāni pi
evarūpāni satta puttāni” ti.

13. atha kho bhagavā etaṃ-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

“asātaṃ sātārūpena, piyarūpena appiyaṃ,
dukkhaṃ sukhassa rūpena pamattam-ativattatī” ti.

2-9: VISĀKHĀSUTTAṀ (19)

1. evaṃ me sutāṃ: ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati, pubbārāme
migāramātupāsāde. tena kho pana samayena visākhāya migāramātuyā kocid-eva attho
raññe pasenadimhi kosale paṭibaddho hoti. taṃ rājā pasenadi kosalo na
yathādhippāyaṃ tīreti. atha kho visākhā migāramātā divādivassa yena bhagavā
tenupasaṅkami, upasaṅkamitvā bhagavantāṃ abhivādetvā, ekamantaṃ nisīdi.
ekamantaṃ nisinnaṃ kho visākhā migāramātaraṃ bhagavā etad-avoca: “handā kuto
nu tvaṃ visākhe āgacchasi divādivassā?” ti.

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“idha me bhante kocid-eva attho raññe pasenadimhi kosale paṭibaddho hoti, taṃ rājā
pasenadi kosalo na yathādhippāyaṃ tīreti” ti.

2. atha kho bhagavā etaṃ-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

“sabbāṃ paravaṣaṃ dukkhaṃ, sabbāṃ issariyaṃ sukhaṃ,
sādhāraṇe vihaññanti, yogā hi duratikkamā” ti.

2-10: BHADDIYASUTTAṀ (20)

1. evaṃ me sutāṃ: ekaṃ samayaṃ bhagavā anupiyāyaṃ viharati ambavane. tena kho
pana samayena āyasmā bhaddiyo kālīgodhāya putto, araññaṃgato pi rukkhamaṇagato pi
suññāgāragato pi, abhikkhaṇaṃ udānaṃ udāneti: “aho sukhaṃ! aho sukhan!” ti
assosaṃ kho sambahulā bhikkhu āyasmato bhaddiyassa kālīgodhāya puttassa,
araññaṃgataṃ pi rukkhamaṇagataṃ pi suññāgāragataṃ pi, abhikkhaṇaṃ udānaṃ
udānentassa: “aho sukhaṃ! aho sukhan!”-ti sutvāna nesaṃ etad-ahosi: “nissamsayaṃ
kho āvuso āyasmā bhaddiyo kālīgodhāya putto, anabhirato brahmacariyaṃ carati,
yaṃsa pubbe agāriyabhūtaṃ rajjasukhaṃ so tam-anussaramāno, araññaṃgato pi

¹ BJT note: **pamoditaṃ** - ChS.

² BJT note: **viditvā** - ChS.

rukkhamūlagato pi suññāgāragato pi, abhikkhaṇaṃ udānaṃ udāneti: “aho sukhaṃ! aho sukhan!”-ti

2. atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṃsu, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etad-avocum: “āyasmā bhante bhaddiyo kālīgodhāya putto, araññagato pi rukkhamūlagato pi suññāgāragato pi, abhikkhaṇaṃ udānaṃ udāneti: “aho sukhaṃ! aho sukhan!”-ti nissamsayaṃ kho bhante āyasmā bhaddiyo kālīgodhāya putto, anabhirato brahmacariyaṃ carati, yaṃsa pubbe agāriyabhūtassa rajjasukhaṃ, so tam-anussaramāno, araññagato pi rukkhamūlagato pi suññāgāragato pi, abhikkhaṇaṃ udānaṃ udāneti: “aho sukhaṃ! aho sukhan!”-ti

3. atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi: “ehi tvaṃ bhikkhu mama vacanena bhaddiyaṃ bhikkhuṃ āmantehi: ‘satthā taṃ āvuso bhaddiya āmantetī’ ” ti.

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“evaṃ bhante,” ti kho so bhikkhu bhagavato paṭissutvā, yenāyasmā bhaddiyo kālīgodhāya putto tenupasaṅkami, upasaṅkamitvā, āyasmantaṃ bhaddiyaṃ kālīgodhāya puttaṃ etad-avoca: “satthā taṃ āvuso bhaddiya āmantetī” ti. “evaṃ-āvuso” ti kho āyasmā bhaddiyo kālīgodhāya putto, tassa bhikkhuno paṭissutvā, yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ bhaddiyaṃ kālīgodhāya puttaṃ bhagavā etad-avoca: “saccaṃ kira tvaṃ bhaddiya, araññagato pi rukkhamūlagato pi suññāgāragato pi, abhikkhaṇaṃ udānaṃ udānesi: ‘aho sukhaṃ! aho sukhan!’-ti?” “evaṃ bhante,” ti. “kiṃ pana tvaṃ bhaddiya atthavaṣaṃ sampassamāno araññagato pi rukkhamūlagato pi suññāgāragato pi, abhikkhaṇaṃ udānaṃ udānesi: ‘aho sukhaṃ! aho sukhan!’-ti?”

“pubbe me bhante agāriyabhūtassa rajjaṃ kārentassa, anto pi antepure rakkhā susaṃvihitā ahosi, bahi pi antepure rakkhā susaṃvihitā ahosi, anto pi nagare rakkhā susaṃvihitā ahosi, bahi pi nagare rakkhā susaṃvihitā ahosi, anto pi janapade rakkhā susaṃvihitā ahosi, bahi pi janapade rakkhā susaṃvihitā ahosi, so kho ahaṃ bhante evaṃ rakkhitaḥ santo, bhīto ubbiggo ussaṅkī utrāsī¹ vihāsim. etarahi kho panāhaṃ bhante araññagato pi rukkhamūlagato pi suññāgāragato pi, eko abhīto anubbiggo anussaṅkī anutrāsī,² appossukko pannalomo paradavutto³ migabhūtena cetasā viharāmi. idaṃ kho ahaṃ bhante atthavaṣaṃ sampassamāno, araññagato pi rukkhamūlagato pi suññāgāragato pi, abhikkhaṇaṃ udānaṃ udānemi: ⁴ ‘aho sukhaṃ! aho sukhan!’ ”-ti.

4. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

¹ BJT note: **utrāso** - ChS.

² BJT note: **anutrāso** - ChS.

³ BJT note: **paravutto** - palm leaf book; printed book.

⁴ BJT note: **udānesi** - palm leaf book; printed book.

Mucalindavaggo

--UU|U-U-- Opacchandasaka x 4

“yassantarato na santi kopā,

UU-UU|U-U--

iti bhavābhavatañ-ca vītivatto,¹

--UUU|U-U--

taṃ vigatabhayaṃ sukhīṃ asokaṃ,

--UU|U-U--

devā nānubhavanti dassanāyā” ti.

MUCALINDAVAGGO DUTIYO

tassuddānaṃ:

Mucalindo Rājā Daṇḍena, Sakkāro Upāsakena ca,

Gabbhinī Ekaputto ca,

Suppavāsā Visākhā ca, Kālīgodhāya Bhaddiyo ti.

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¹ Metre: The 1st syllable of this line is pādādigaru (i. e. has to be counted as heavy to correct the metre, this occasionally occurs with the 1st syllables in Mattāchandas lines).

NANDAVAGGO TATIYO

3-1: KAMMASUTTAṂ (21)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena aññataro bhikkhu bhagavato avidūre nisinno hoti, pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, purāṇakammavipākajaṃ dukkhaṃ tippaṃ¹ kharaṃ kaṭukaṃ vedanaṃ, adhivāsento sato sampajāno avihaññaṃāno.

2. addasā kho bhagavā taṃ bhikkhuṃ avidūre nisinnaṃ, pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya, purāṇakammavipākajaṃ dukkhaṃ tippaṃ kharaṃ kaṭukaṃ vedanaṃ, adhivāsentaṃ sataṃ sampajānaṃ avihaññaṃānaṃ.

3. atha kho bhagavā etaṃ-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

—U—UU|—U—U— Vetālīya
“sabbakammajahassa bhikkhuno,²
UU—UU|—U—U—
dhunamānassa purekataṃ rajaṃ,
UU—UU|—U—U—
amamassa t̥hitassa tādino,
—UU—|—U—U—
attho natthi janaṃ lapetave” ti

3-2: NANDASUTTAṂ (22)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmā nando bhagavato bhātā mātucchāputto, sambahulānaṃ bhikkhūnaṃ evaṃ-āroceti: “anabhirato ahaṃ āvuso brahmacariyaṃ carāmi, na sakkomi brahmacariyaṃ sandhāretuṃ, sikkhaṃ paccakkhāya hīnāyāvattissāmī” ti.

2. atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etaṃ-avoca: “āyasmā bhante nando bhagavato bhātā mātucchāputto, sambahulānaṃ bhikkhūnaṃ evaṃ-āroceti: ‘anabhirato ahaṃ āvuso brahmacariyaṃ carāmi, na sakkomi brahmacariyaṃ sandhāretuṃ, sikkhaṃ paccakkhāya hīnāyāvattissāmī’ ” ti.

¹ BJT note: tippaṃ - palm leaf book; here and also below.

² Metre: We should perhaps count the 1st syllable as light to correct the metre.

3. atha kho bhagavā aññataram bhikkhuṃ āmantesi: “ehi tvam bhikkhu mama vacanena nandaṃ bhikkhuṃ āmantehi: ‘satthā taṃ āvuso nanda āmantetī’ ” ti. “evam bhante,” ti kho so bhikkhu bhagavato paṭissutvā, yenāyasmā nando tenupasaṅkami, upasaṅkamitvā, āyasmantaṃ nandaṃ etad-avoca: “satthā taṃ āvuso nanda āmantetī” ti.

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4. “evam-āvuso” ti kho āyasmā nando tassa bhikkhuno paṭissutvā, yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ nandaṃ bhagavā etad-avoca: “saccaṃ kira tvam nanda sambahulānaṃ bhikkhūnaṃ evam-ārocesi: ‘anabhirato ahaṃ āvuso brahmacariyaṃ carāmi, na sakkomi brahmacariyaṃ sandhāretuṃ, sikkhaṃ paccakkhāya hīnāyāvattissāmī’? ” ti. “evam bhante,” ti. “kissa pana tvam nanda anabhirato brahmacariyaṃ carasi, na sakkosi brahmacariyaṃ sandhāretuṃ, sikkhaṃ paccakkhāya hīnāyāvattissasī?” ti. “sākiyānī maṃ bhante janapadakalyāṇī gharā nikkhamantassa, upaḍḍhullikhitebhi¹ kesebhi apaloketvā maṃ etad-avoca: ‘tuvaṇaṃ kho ayyaputta āgaccheyyāsī’ ti. so kho ahaṃ bhante tam-anussaramāno, anabhirato brahmacariyaṃ carāmi, na sakkomi brahmacariyaṃ sandhāretuṃ, sikkhaṃ paccakkhāya hīnāyāvattissāmī” ti.

5. atha kho bhagavā āyasmantaṃ nandaṃ bāhāya² gahetvā, seyyathā pi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ sammiñjeyya, evam-eva jetavane antarahito devesu tavatimsesu pāturahosi.

6. tena kho pana samayena pañcamattāni accharāsātāni sakkassa devānam-indassa upaṭṭhānaṃ āgatāni honti kakuṭapādāni. atha kho bhagavā āyasmantaṃ nandaṃ āmantesi: “passasi no tvam nanda imāni pañca accharāsātāni kakuṭapādāni?” ti. “evam bhante,” ti.

7. “taṃ kiṃ maññasi nanda katamā nu kho abhirūpatarā ca dassanīyatarā ca pāsādikatarā ca, sākiyānī vā janapadakalyāṇī, imāni vā pañca accharāsātāni kakuṭapādāni?” ti. “seyyathā pi bhante paluṭṭhamakkaṭī kaṇṇanāsacchinnā, evam-eva kho bhante sākiyānī janapadakalyāṇī, imesaṃ pañcannaṃ accharāsātānaṃ upanidhāya saṅkham-pi na upeti, kalam-pi na upeti, kalabhāgam-pi na upeti,³ upanidhim-pi na upeti. atha kho imāni pañca accharāsātāni abhirūpatarāni ceva dassanīyatarāni ca pāsādikatarāni cā” ti.

“abhirama nanda! abhirama nanda! ahaṃ te pāṭibhogo pañcannaṃ accharāsātānaṃ paṭilābhāya kakuṭapādānaṃ!”-ti. “sace me bhante bhagavā pāṭibhogo pañcannaṃ accharāsātānaṃ paṭilābhāya kakuṭapādānaṃ, abhiramissāmahaṃ bhante bhagavati brahmacariye” ti.

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¹ BJT note: upaḍḍhalikhitehi - ChS. aḍḍhullikhitehi - palm leaf book.

² BJT note: bāhāyaṃ - ChS.

³ BJT note: saṅkhyam-pi nopeti kalabhāgam-pi nopeti - ChS.

8. atha kho bhagavā āyasmantaṃ nandaṃ bāhāya gahetvā, seyyathā pi nāma balavā puriso sammiññitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ sammiññeyya, evam-eva devesu tāvatimṣesu antarahito jetavane pāturahosi.

9. assosum kho bhikkhū: “āyasmā kira nando, bhagavato bhātā mātucchāputto accharānaṃ hetu brahmacariyaṃ carati, bhagavā kirassa pāṭibhogo pañcannaṃ accharāsātānaṃ paṭilābhāya kakuṭapādānaṃ!”-ti. atha kho āyasmato nandassa sahāyakā bhikkhū āyasmantaṃ nandaṃ bhatakavādena ca upakkitakavādena ca samudācaranti: “bhatako kirāyasmā nando, upakkitako kirāyasmā nando, accharānaṃ hetu brahmacariyaṃ carati, bhagavā kirassa pāṭibhogo pañcannaṃ accharāsātānaṃ paṭilābhāya kakuṭapādānaṃ!”-ti

10. atha kho āyasmā nando sahāyakānaṃ bhikkhūnaṃ bhatakavādena ca upakkitakavādena ca, aṭṭiyamāno harāyamāno jigucchamāno, eko vūpakatṭho appamatto ātāpī pahitatto viharanto, na cirasseva yassatthāya kulaputtā sammad-eva agāasmā anagāriyaṃ pabbajanti, tad-anuttaraṃ brahmacariyapariyosānaṃ, diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi: “khīṇā jāti, vūsitam brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā” ti abbhaññāsi. aññataro ca kho panāyasmā nando arahataṃ ahosi.

11. atha kho aññatarā devatā abhikkantāya rattiyaṃ, abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā, yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhitā kho sā devatā bhagavantaṃ etad-avoca: “āyasmā bhante nando bhagavato bhātā mātucchāputto, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ, diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharatī” ti. bhagavato pi kho ñāṇaṃ udapādi: “nando āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ, diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharatī” ti.

12. atha kho āyasmā nando tassā rattiyaṃ accayena yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā nando bhagavantaṃ etad-avoca: “yaṃ me bhante bhagavā pāṭibhogo - pañcannaṃ accharāsātānaṃ paṭilābhāya kakuṭapādānaṃ - muñcām-ahaṃ bhante bhagavantaṃ etasmā paṭissavā” ti. “mayā pi kho te nanda¹ cetasaṃ ceto paricca vidito: ‘nando āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharatī’ ti.

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13. devatā pi me etam-atthaṃ ārocesi: ‘āyasmā bhante nando bhagavato bhātā mātucchāputto āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ, diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharatī’ ti. yad-eva kho te nanda anupādāya āsavehi cittaṃ vimuttaṃ,² athāhaṃ mutto etasmā paṭissavā” ti.

¹ BJT note: mayā pi kho nanda - ChS.

² BJT note: vimucci - ChS.

14. atha kho bhagavā etam-attham veditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

“yassa nittiṇṇo paṅko ca,¹ maddito kāmakaṇṭako,
mohakkhayaṃ anuppatto, sukhadukkhesu na vedhati² sa bhikkhū” ti.³

3-3: YASOJASUTTAṀ (23)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena yasojapamukhāni pañcamattāni bhikkhusatāni sāvatthiṃ anuppattāni honti, bhagavantaṃ dassanāya. te ca kho⁴ āgantukā bhikkhū nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā, senāsanāni paññāpayamānā pattacīvarāni paṭisāmayamānā, uccāsaddā mahāsaddā⁵ ahesuṃ. atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “ke panete ānanda uccāsaddā mahāsaddā? kevaṭṭā maññe macchavilope” ti.

“etāni bhante yasojapamukhāni pañcamattāni bhikkhusatāni sāvatthiṃ anuppattāni bhagavantaṃ dassanāya. tete āgantukā bhikkhū nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā, senāsanāni paññāpayamānā pattacīvarāni paṭisāmayamānā, uccāsaddā mahāsaddā” ti. “tena hānanda mama vacanena te bhikkhū āmantehi: ‘satthā āyasmante āmantetī’ ” ti. “evaṃ bhante,” ti kho āyasmā ānando bhagavato paṭissutvā, yena te bhikkhū tenupasaṅkami, upasaṅkamitvā, te bhikkhū etad-avoca: “satthā āyasmante āmantetī” ti. “evaṃ-āvuso” ti kho te bhikkhū āyasmato ānandassa paṭissutvā, yena bhagavā tenupasaṅkamiṃsu, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdiṃsu. ekamantaṃ nisinne kho te bhikkhū bhagavā etad-avoca: “kinnu tumhe bhikkhave uccāsaddā mahāsaddā. kevaṭṭā maññe macchavilope?” ti

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2. evaṃ vutte, āyasmā yasojo bhagavantaṃ etad-avoca: “imāni bhante pañcamattāni bhikkhusatāni sāvatthiṃ anuppattāni bhagavantaṃ dassanāya. teme āgantukā bhikkhū nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā, senāsanāni paññāpayamānā pattacīvarāni paṭisāmayamānā, uccāsaddā mahāsaddā” ti. “gacchatha bhikkhave vo paṇāmami.⁶ na vo mama santike vatthabban”-ti. “evaṃ bhante,” ti kho te bhikkhū bhagavato paṭissutvā, utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā, senāsaṇaṃ saṃsāmetvā pattacīvaram-ādāya, yena vajji tena cārikaṃ pakkamiṃsu. vajjisu anupubbena cārikaṃ caramānā yena vaggumudā nadī tenupasaṅkamiṃsu, upasaṅkamitvā vaggumudāya nadiyā tīre paṇṇakuṭiyo karitvā, vassaṃ upagacchiṃsu.

¹ BJT note: **yassa tiṇṇokāmapaṅko** - Dhammapada commentary.

² BJT note: **sukhadukkhe na vedhati** - ChS; which is an attempt to regularise the metre.

³ Metre: **sa bhikkhu** appears to be hypermetrical, and has probably crept into the text in imitation of the last line in the next verse.

⁴ BJT note: **te dha** - palm leaf book; printed book

⁵ BJT note: **uccāsadda mahāsaddā** - ChS.

⁶ Editor’s note: BJT, **paṇāmami**, by mistake.

3. atha kho āyasmā yasojo vassupagato bhikkhū āmantesi: “bhagavatā mayam āvuso paṇāmitā atthakāmena hitesinā, anukampakena anukampaṃ upādāya. handa mayam āvuso tathā vihāraṃ kappema yathā no viharataṃ bhagavā attamano assā” ti. “evam-āvuso” ti kho te bhikkhū āyasmato yasojaṃ paccassosum. atha kho te bhikkhū vūpakaṭṭhā appamattā ātāpino pahitattā viharantā, tenevantaravassena sabbeva tisso vijjā sacchākaṃsu.

4. atha kho bhagavā sāvatthiyaṃ yathābhirantaṃ viharitvā, yena vesālī tena cārikaṃ pakkāmi, anupubbena cārikaṃ caramāno yena vesālī¹ tad-avasari. tatra sudam bhagavā vesāliyaṃ viharati, mahāvane kūṭāgārasālāyaṃ. atha kho bhagavā vaggumudātīriyānaṃ bhikkhūnaṃ cetasa ceto paricca manasikaritvā āyasmantaṃ ānandaṃ āmantesi: “ālokaṃ viya me ānanda esā disā. obhāsajātā viya me ānanda esā disā. yassaṃ disāyaṃ vaggumudātīriyā bhikkhū viharanti gantum appaṭikūlāsi² me manasikātuṃ. paṇeṇeyyāsi tvaṃ ānanda vaggumudātīriyānaṃ bhikkhūnaṃ santike dūtaṃ: ‘satthā āyasmante āmanteti, satthā āyasmantaṃ dassanakāmo’ ” ti.

“evam bhante,” ti kho āyasmā ānando, bhagavato paṭissutvā, yena aññataro bhikkhu tenupasaṅkami, upasaṅkamitvā, taṃ bhikkhuṃ etad-avoca: “ehi tvaṃ āvuso, yena vaggumudātīriyā bhikkhū, tenupasaṅkameyyāsi,³ upasaṅkamitvā, vaggumudātīriye bhikkhū evaṃ vadehi: ‘satthā āyasmante āmanteti, satthā āyasmantaṃ dassanakāmo’ ” ti.

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“evam-āvuso” ti kho so bhikkhu, āyasmato ānandassa paṭissutvā, seyyathā pi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya,⁴ pasāritaṃ vā bāhaṃ sammiñjeyya, evam-eva mahāvane kūṭāgārasālāyaṃ antarahito, vaggumudāya nadiyā tīre tesam bhikkhūnaṃ purato pāturaḥosi. atha kho so bhikkhu vaggumudātīriye bhikkhū etad-avoca: “satthā āyasmante āmanteti, satthā āsmantaṃ dassanakāmo” ti. “evam-āvuso” ti kho te bhikkhū, tassa bhikkhuno paṭissutvā, senāsanaṃ saṃsāmetvā pattacīvaram-ādāya, seyyathā pi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ sammiñjeyya, evam-eva vaggumudāya nadiyā tīre antarahitā, mahāvane kūṭāgārasālāyaṃ bhagavato sammukhe pāturaḥesuṃ.

5. tena kho pana samayena bhagavā āneñjēna samādhinā nisinno hoti. atha kho tesam bhikkhūnaṃ etad-ahosi: “katamena nu kho bhagavā vihārena etarahi viharatī?” ti atha kho tesam bhikkhūnaṃ etad-ahosi: “āneñjēna kho bhagavā vihārena etarahi viharatī” ti. sabbeva āneñjēna samādhinā nisīdiṃsu.

6. atha kho āyasmā ānando abhikkantāya rattiya, nikkhante paṭhame yāme, utthāyāsanaṃ ekaṃsaṃ cīvaraṃ karitvā, yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etad-avoca: “abhikkantā bhante ratti, nikkhanto paṭhamo yāmo,

¹ Editor’s note: BJT, **vesālī**, printer’s error

² Editor’s note: BJT, **appaṭikūlāsi**, printer’s error

³ BJT note: **upasaṅkama** - ChS.

⁴ Editor’s note: BJT, **pāsāreyya**, printer’s error

ciranisinnā āgantukā bhikkhū, paṭisammodatu bhante bhagavā āgantukehi bhikkhūhī”¹ ti.

7. evaṃ vutte, bhagavā tuṇhī ahosi. dutiyam-pi kho āyasmā ānando abhikkantāya rattiyā, nikkhante majjhime yāme, uṭṭhāyāsanaṃ ekamsaṃ cīvaraṃ karitvā, yena bhagavā tenaṇjaliṃ paṇāmetvā bhagavantam etad-avoca: “abhikkantā bhante ratti, nikkhanto majjhimo yāmo, ciranisinnā āgantukā bhikkhū, paṭisammodatu bhante bhagavā āgantukehi bhikkhūhī” ti. dutiyam-pi kho bhagavā tuṇhī ahosi. tatiyam-pi kho āyasmā ānando abhikkantāya rattiyā, nikkhante pacchime yāme, uddhate aruṇe, nandimukhiyā rattiyā, uṭṭhāyāsanaṃ ekamsaṃ cīvaraṃ karitvā, yena bhagavā tenaṇjaliṃ paṇāmetvā bhagavantam etad-avoca: “abhikkantā bhante ratti, nikkhanto pacchimo yāmo, uddhato aruṇo, nandimukhī ratti, ciranisinnā āgantukā bhikkhū, paṭisammodatu bhante bhagavā āgantukehi bhikkhūhī” ti.

atha kho bhagavā tamhā samādhimhā vuṭṭhahitvā, āyasmantaṃ ānandaṃ āmantesi: “sace kho tvaṃ ānanda jāneyyāsī, ettakam-pi te nappaṭibhāseyya. ahañ-ca ānanda imāni ca pañca bhikkhusatāni, sabbeva āneñjasamādhinā nisīdimhā” ti.

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8. atha kho bhagavā etam-attham viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

— — — — — Vetāliya
 “yassa jito kāmakaṇṭako,
 — — — — — Opacchandasaka x3
 akkoso ca vadho ca bandhanañ-ca,
 — — — — —
 pabbato viya so ṭhito anejo,
 — — — — —
 sukhadukkhesu na vedhati sa bhikkhū” ti.²

3-4: SĀRIPUTTASUTTAM (24)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmā sārputto bhagavato avidūre nisīno hoti, pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satim upaṭṭhapetvā. addasā kho bhagavā āyasmantaṃ sārputtaṃ avidūre nisīnaṃ, pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satim upaṭṭhapetvā.

2. atha kho bhagavā etam-attham viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

— — — — —
 “yathā pi pabbato selo, — — — — —
 — — — — —
 evaṃ mohakkhayā bhikkhu, — — — — —
 pabbato va na vedhatī” ti

¹ Editor’s note: BJT, **bhikkhūhi**, printer’s error

² Metre: We need to read **vedhatī** m.c.

³ Metre: Pathyāvatta.

3-5: KOLITASUTTAM (25)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvattthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmā mahāmoggallāno bhagavato avidūre nisinno hoti, pallaṅkaṃ ābhujitvā, ujuṃ kāyaṃ paṇidhāya, kāyagatāya satiyā ajjhataṃ sūpaṭṭhitāya. addasā kho bhagavā āyasmantaṃ mahāmoggallānaṃ avidūre nisinnaṃ, pallaṅkaṃ ābhujitvā, ujuṃ kāyaṃ paṇidhāya, kāyagatāya satiyā ajjhataṃ sūpaṭṭhitāya.

2. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

○○○○|○○○ Vetālīya
 “sati kāyagatā upaṭṭhitā,
 ○○○○|○○○
 chasu phassāyatanesu saṃvuto,
 ○○○|○○○
 satataṃ bhikkhu samāhito,¹
 ---|○○○
 jaññā nibbāṇam-attano” ti.

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3-6: PILINDIVACCHASUTTAM (26)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā rājagahe viharati, veḷuvane kalandakanivāpe. tena kho pana samayena āyasmā pilindivaccho² bhikkhū vasalavādena samudācarati. atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṃsu, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etad-avocaṃ: “āyasmā bhante pilindivaccho bhikkhū vasalavādena samudācarati” ti.

2. atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi: “ehi tvam bhikkhu mama vacanena pilindivacchaṃ bhikkhuṃ āmantehi: ‘satthā taṃ āvuso pilindivaccha āmanteti’ ” ti. “evaṃ bhante,” ti kho so bhikkhu, bhagavato paṭissutvā, yenāyasmā pilindivaccho tenupasaṅkami, upasaṅkamitvā, āyasmantaṃ pilindivacchaṃ etad-avoca: “satthā taṃ āvuso āmanteti” ti. “evaṃ-āvuso” ti kho āyasmā pilindivaccho, tassa bhikkhuno paṭissutvā, yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ pilindivacchaṃ bhagavā etad-avoca: “saccaṃ kira tvam vaccha bhikkhū vasalavādena samudācarasī?” ti. “evaṃ bhante,” ti.

3. atha kho bhagavā āyasmato pilindivacchassa pubbenivāsaṃ manasikaritvā, bhikkhū āmantesi: “mā kho tumhe bhikkhave vacchassa³ bhikkhuno ujjhāyitvā, na bhikkhave vaccho dosantaro bhikkhū vasalavādena samudācarati. vacchassa bhikkhave bhikkhuno

¹ Metre: We need to read **bhikkhū** m.c.

² BJT note: **pilindavaccho** - ChS.

³ BJT note: **āyasmato vacchassa** - palm leaf book.

pañca jātisatāni abbokiṇṇāni brāhmaṇakule paccājātāni. so tassa vasalavādo dīgharattaṃ samudāciṇṇo.¹ tenāyaṃ vaccho bhikkhū vasalavādena samudācaratī” ti.

4. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

— — — — — | — — — — —, — — — — — | — — — — — Tuṭṭhubha
 “yamhi na māyā vasati² na māno,³
 — — — — — | — — — — —, — — — — — | — — — — —
 yo vītalobho amamo nirāso,
 — — — — — | — — — — —, — — — — — | — — — — —
 panunnakodho⁴ abhinibbutatto,
 — — — — — | — — — — —, — — — — — | — — — — —
 so brāhmaṇo so samaṇo sa bhikkhū” ti.

3-7: KASSAPASUTTAṃ (27)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā rājagahe viharati, veḷuvane kalandakanivāpe. tena kho pana samayena āyasmā mahākassapo pippaliguhāyaṃ⁵ viharati, sattāhaṃ ekapallaṅkena nisinno hoti, aññataraṃ samādhimā samāpajjitvā.

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2. atha kho āyasmā mahākassapo tassa sattāhassa accayena tamhā samādhimhā vuṭṭhāsi. atha kho āyasmato mahākassapassa tamhā samādhimhā vuṭṭhitassa etad-ahosi: “yannūnāhaṃ rājagahaṃ piṇḍāya paviseyyan”-ti. tena kho pana samayena pañcamattāni devatāsātāni ussukkaṃ āpannāni honti āyasmato mahākassapassa piṇḍapātaṇṇaṃ. atha kho āyasmā mahākassapo tāni pañcamattāni devatāsātāni paṭikkhipitvā, pubbanhasamayaṃ nivāsetvā pattacīvaram-ādāya, rājagahaṃ piṇḍāya pāvīsi.

3. tena kho pana samayena sakko devānam-into, āyasmato mahākassapassa piṇḍapātaṃ dātukāmo hoti, pesakāravaṇṇaṃ abhinimminivā, tantaṃ vināti sujā⁶ asurakaññā tasaraṃ pūreti.

4. atha kho āyasmā mahākassapo rājagahe sapadānaṃ piṇḍāya caramāno, yena sakkassa devānam-indassa nivesanaṃ tenupasaṅkami. addasā kho sakko devānam-into āyasmantaṃ mahākassapaṃ dūrato va āgacchantaṃ. disvāna, gharā nikkhamitvā paccuggantvā hatthato pattaṃ gahetvā, gharaṃ pavisitvā ghaṭṭiyā odanaṃ uddharitvā pattaṃ pūretvā, āyasmato mahākassapassa pādāsī. so ahosi piṇḍapāto anekasūpo⁷ anekabyañjano anekasūparasabyañjano.

¹ BJT note: **ajjhāciṇṇo** - no reference given.

² BJT note: **vattatī** - seen somewhere.

³ Metre: Notice the syncopated opening; we need to read **vasatī** m.c.

⁴ BJT note: **paṇunnakodho** - palm leaf book.

⁵ BJT note: **simbaliguhāyaṃ** - ChS. **pippaliguhāyaṃ** - seen somewhere.

⁶ BJT note: **sujātātī** - in many places.

⁷ Editor’s note: BJT, **anekasūpo** - printer’s error.

5. atha kho āyasmato mahākassapassa etad-ahosi: “ko nu kho ayam satto, yassāyam evarūpo iddhānubhāvo?” ti. atha kho āyasmato mahākassapassa etad-ahosi: “sakko kho ayam devānam-into” ti. iti viditvā sakkaṃ devānam-indaṃ etad-avoca: “kataṃ kho te idaṃ kosiya, māssu puna pi evarūpam-akāsī” ti.

6. “amhākam-pi bhante kassapa puññaena attho, amhākam-pi puññaena karaṇīyan”-ti. atha kho sakko devānam-into āyasmantaṃ mahākassapaṃ abhivādetvā padakkhiṇaṃ katvā, vehāsaṃ abbhuggantvā ākāse antaḷikkhe tikkhattaṃ udānaṃ udānesi:

-----|-----|-----|----- ravipula x 2
 “aho dānaṃ! paramadānaṃ kassape suppatiṭṭhitaṃ,¹
 -----|-----|-----|-----
 aho dānaṃ! paramadānaṃ kassape suppatiṭṭhitaṃ”-ti.

7. assosi kho bhagavā dibbāya sotadhātuyā, visuddhāya atikkantamānusikāya² sakkassa devānam-indaṃ, vehāsaṃ abbhuggantvā ākāse antaḷikkhe tikkhattaṃ udānaṃ udānentassa:

-----|-----|-----|----- ravipula x 2
 “aho dānaṃ! paramadānaṃ kassape suppatiṭṭhitaṃ,
 -----|-----|-----|-----
 aho dānaṃ! paramadānaṃ kassape suppatiṭṭhitaṃ”-ti.

8. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

-----|-----|-----|----- Vetāliya x 4
 “piṇḍapātikassa bhikkhuno,
 -----|-----|-----|-----
 attabharassa anaññauposino
 -----|-----|-----|-----
 - devā pihayanti tādino -
 -----|-----|-----|-----
 upasantassa sadā satīmato” ti.

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3-8: PIṇḌAPĀTIKASUTTAM (28)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena sambahulānaṃ bhikkhūnaṃ pacchābhattaṃ piṇḍapātaṭikkantānaṃ, karerimaṇḍalamāle sannisinnānaṃ sannipatitānaṃ, ayam-antarākathā udapādi:

“piṇḍapātiko āvuso bhikkhu piṇḍāya caranto labhati kālena kālaṃ manāpika cakkhunā rūpe passitum; labhati kālena kālaṃ manāpika sotena sadde sotum; labhati kālena kālaṃ manāpika ghānena gandhe ghāyitum; labhati kālena kālaṃ manāpika jivhāya

¹ Metre: BJT lays this udāna out as prose (and the repetition below), but the lines scan as Pathyāvatta, with resolution at the 5th in the prior lines giving the ravipula.

² BJT note: mānusakāya - in many places.

rasedāyitum; labhati kālena kālaṃ manāpīke kāyena phoṭṭhabbe phūsitum. piṇḍapātiko āvuso bhikkhu, sakkato garukato mānito pūjito apacito piṇḍāya carati. handa āvuso mayam-pi piṇḍapātikā homa, mayam-pi lacchāma kālena kālaṃ manāpīke cakkhunā rūpe passitum; mayam-pi lacchāma kālena kālaṃ manāpīke sotena sadde sotum; mayam-pi lacchāma kālena kālaṃ manāpīko ghānena gandhe ghāyitum; mayam-pi lacchāma kālena kālaṃ manāpīke jivhāya rasedāyitum; mayam-pi lacchāma kālena kālaṃ manāpīke kāyena phoṭṭhabbe phusitum; mayam-pi sakkatā garukatā mānitā pūjitā apacitā piṇḍāya carissāmā” ti. ayañ-carahi tesam bhikkhūnaṃ antarākathā hoti vippakatā.

2. atha kho bhagavā sāyanhasamayam patisallānā vuṭṭhito, yena karerimaṇḍalamālo tenupasaṅkami, upasaṅkamitvā, paññatte āsane nisīdi. nisajja kho bhagavā bhikkhū āmantesi: “kāyanuttha bhikkhave etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā?” ti.

3. “idha bhante amhākaṃ pacchābhaddham piṇḍapātapaṭikkantānaṃ karerimaṇḍalamāle sannisinnānaṃ sannipatitānaṃ, ayam-antarākathā udapādi: ‘piṇḍapātiko āvuso bhikkhu piṇḍāya caranto labhati kālena kālaṃ manāpīke cakkhunā rūpe passitum; labhati kālena kālaṃ manāpīke sotena sadde sotum; labhati kālena kālaṃ manāpīke ghānena gandhe ghāyitum; labhati kālena kālaṃ manāpīke jivhāya rasedāyitum; labhati kālena kālaṃ manāpīke kāyena phoṭṭhabbe phusitum. piṇḍapātiko āvuso bhikkhu; sakkato garukato mānito pūjito apacito piṇḍāya carati. handa āvuso mayam-pi piṇḍapātikā homa, mayam-pi lacchāma kālena kālaṃ manāpīke cakkhunā rūpe passitum; *mayam-pi lacchāma kālena kālaṃ manāpīke sotena sadde sotum; mayam-pi lacchāma kālena kālaṃ manāpīko ghānena gandhe ghāyitum; mayam-pi lacchāma kālena kālaṃ manāpīke jivhāya rasedāyitum;*¹ mayam-pi lacchāma kālena kālaṃ manāpīke kāyena phoṭṭhabbe phusitum; mayam-pi sakkatā garukatā mānitā pūjitā apacitā piṇḍāya carissāmā’ ti. ayam kho no bhante antarākathā hoti vippakatā, atha kho bhagavā² anupatto” ti.

4. “nakhvetam bhikkhave tumhākaṃ patirūpaṃ kulaputtānaṃ saddhā agārasmā anagāriyaṃ pabbajitānaṃ, yaṃ tumhe evarūpiṃ katham katheyyātha. sannipatitānaṃ kho bhikkhave dvayaṃ karaṇīyaṃ: dhammī³ vā kathā, ariyo ca tuṇhībhāvo” ti.

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5. atha kho bhagavā etam-attham viditvā, tāyam velāyam imaṃ udānaṃ udānesi:

— — — — — Vetālīya x 4
 “piṇḍapātikassa bhikkhuno,
 — — — — —
 attabharassa anaññaposino,
 — — — — —
 - devā pihayanti tādino -
 — — — — —
 no ce saddasilokanissito” ti.

¹ Text marked in *gray*, as here, signifies repetition text that was omitted in BJT.

² BJT note: **atha bhagavā** - ChS.

³ Editor’s note: BJT, **dhammi** - printer’s error.

3-9: SIPPASUTTAM (29)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvattthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena sambahulānaṃ bhikkhūnaṃ, pacchābhattaṃ piṇḍapātapaṭikkantānaṃ, maṇḍalamāle sannisinnānaṃ sannipatitānaṃ, ayam-antarākathā udapādi: “ko nu kho āvuso sippaṃ jānāti? ko kiṃ sippaṃ sikkhi? kataraṃ sippaṃ sippānaṃ aggan?”-ti

2. tatthevace evaṃ-āhaṃsu. “hatthisippaṃ sippānaṃ aggan”-ti, ekacce evaṃ-āhaṃsu: “assasippaṃ sippānaṃ aggan”-ti, ekacce evaṃ-āhaṃsu: “rathasippaṃ sippānaṃ aggan”-ti, ekacce evaṃ-āhaṃsu: “dhanusippaṃ sippānaṃ aggan”-ti, ekacce evaṃ-āhaṃsu: “tharusippaṃ sippānaṃ aggan”-ti, ekacce evaṃ-āhaṃsu: “muddāsippaṃ sippānaṃ aggan”-ti, ekacce evaṃ-āhaṃsu: “gaṇanasippaṃ sippānaṃ aggan”-ti, ekacce evaṃ-āhaṃsu: “saṅkhānasippaṃ sippānaṃ aggan”-ti, ekacce evaṃ-āhaṃsu: “lekhāsippaṃ sippānaṃ aggan”-ti, ekacce evaṃ-āhaṃsu: “kāveyyasippaṃ sippānaṃ aggan”-ti, ekacce evaṃ-āhaṃsu: “lokāyatasippaṃ sippānaṃ aggan”-ti, ekacce evaṃ-āhaṃsu: “khattavijjāsippaṃ sippānaṃ aggan”-ti. ayañ-carahi tesam bhikkhūnaṃ antarākathā hoti vippakatā.

3. atha kho bhagavā sāyanhasamayaṃ patisallānā vuṭṭhito, yena maṇḍalamālo tenupasaṅkami, upasaṅkamitvā, paññatte āsane nisīdi. nisajja kho bhagavā bhikkhū āmantesi: “kāyanuttha bhikkhave etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā?” ti

4. “idha bhante amhākaṃ pacchābhattaṃ piṇḍapātapaṭikkantānaṃ, maṇḍalamāle sannisinnānaṃ sannipatitānaṃ, ayam-antarākathā udapādi; ‘ko nu kho āvuso sippaṃ jānāti? ko kiṃ sippaṃ sikkhi? kataraṃ sippaṃ sippānaṃ aggan?’-ti tatthevace evaṃ-āhaṃsu: “hatthisippaṃ sippānaṃ aggan”-ti, ekacce evaṃ-āhaṃsu: “assasippaṃ sippānaṃ aggan”-ti, ekacce evaṃ-āhaṃsu: “rathasippaṃ sippānaṃ aggan”-ti, ekacce evaṃ-āhaṃsu: “dhanusippaṃ sippānaṃ aggan”-ti, ekacce evaṃ-āhaṃsu: “tharusippaṃ sippānaṃ aggan”-ti, ekacce evaṃ-āhaṃsu: “muddāsippaṃ sippānaṃ aggan”-ti, ekacce evaṃ-āhaṃsu: “gaṇanasippaṃ sippānaṃ aggan”-ti, ekacce evaṃ-āhaṃsu: “saṅkhānasippaṃ sippānaṃ aggan”-ti, ekacce evaṃ-āhaṃsu: “lekhāsippaṃ sippānaṃ aggan”-ti, ekacce evaṃ-āhaṃsu: “kāveyyasippaṃ sippānaṃ aggan”-ti, ekacce evaṃ-āhaṃsu: “lokāyatasippaṃ sippānaṃ aggan”-ti, ekacce evaṃ-āhaṃsu: “khattavijjāsippaṃ¹ sippānaṃ aggan”-ti. ayaṃ kho no bhante antarākathā hoti vippakatā, atha kho bhagavā² anupatto” ti.

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5. “nakhvetam bhikkhave tumhākaṃ patirūpaṃ kulaputtānaṃ saddhā agārasmā anagāriyaṃ pabbajitānaṃ, yaṃ tumhe evarūpiṃ kathaṃ katheyyātha. sannipatitānaṃ vo bhikkhave dvayaṃ karaṇīyaṃ: dhammī vā kathā, ariyo vā tuṇhībhāvo” ti.

¹ BJT note: **khettavijjāsippaṃ** - palm leaf book; ChS.

² BJT note: **atha bhagavā** - ChS.

6. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

ॐ-ॐ-ॐ-ॐ, ॐ-ॐ-ॐ-ॐ Tuṭṭhubha x4
 “asippajīvī¹ lahu atthakāmo,
 ॐ-ॐ-ॐ-ॐ, ॐ-ॐ-ॐ-ॐ
 yatindriyo sabbadhi vippamutto,
 ॐ-ॐ-ॐ-ॐ, ॐ-ॐ-ॐ-ॐ
 anokasārī amamo nīrāso.
 ॐ-ॐ-ॐ-ॐ, ॐ-ॐ-ॐ-ॐ
 hitvā mānaṃ ekacaro - sa bhikkhū” ti.²

3-10: LOKAVOLOKANASUTTAṃ (30)

1. evaṃ me sutāṃ: ekaṃ samayaṃ bhagavā uruvelāyaṃ viharati, najjā nerañjarāya tīre³ bodhirukkhamūle paṭhamābhisambuddho. tena kho pana samayena bhagavā sattāhaṃ ekapallaṅkena nisinno hoti vimuttisukhapaṭisaṃvedī.

2. atha kho bhagavā tassa sattāhassa accayena, tamhā samādhimhā vuṭṭhahitvā buddhacakkhunā lokaṃ volokesi. addasā kho bhagavā buddhacakkhunā lokaṃ volokento satte anekehi santāpehi santappamāne, anekehi ca pariḷāhehi pariḍayhamāne, rāgajehi pi dosajehi pi mohajehi pī⁴ ti.

3. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:⁵

“ayaṃ loko santāpajāto phassapareto

ॐ-ॐ-ॐ-ॐ-ॐ Anuṭṭhubha
 rogaṃ vadati attato,⁶
 ॐ-ॐ-ॐ-ॐ-ॐ
 yena yena hi maññati
 ॐ-ॐ-ॐ-ॐ-ॐ
 tato taṃ hoti aññathā.

aññathābhāvi bhavasatto loko bhavapareto,

¹ Editor’s note: BJT, asippajīvī - which must be a printer’s error.

² Metre: Note the Vedic opening.

³ Editor’s note: BJT, tīre - printer’s error.

⁴ BJT: pī - printer’s error.

⁵ BJT lays out the following udāna as though it were all in verse. However as it appears that most of it is prose, the material as presented here has been re-arranged accordingly (some of the material in this Udāna I owe to suggestions made to me by Prof. K. R. Norman, in private correspondence).

⁶ Metre: abc are in Anuṭṭhubha metre (or in Pathyāvatta with an Anuṭṭhubha variation). They appear to be the 2nd, 3rd, and 4th lines of a verse, which gives rise to a strong expectation that the opening line of the Udāna should be in the same metre, but as it stands it is not possible to make the line scan.

— — — — — Anuṭṭhubha
bhavam-evābhinandati,¹

[PTS Page 033]

— — — — —
yad-abhinandati taṃ bhayaṃ,
— — — — —
yassa bhāyati taṃ dukkhaṃ.

bhavavippahānāya kho panidaṃ brahmacariyaṃ vussati.

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ye hi keci samaṇā vā brāhmaṇā vā bhavena bhavassa vip̐pamokkham-āhaṃsu, sabbe te avip̐pamuttā bhavasmā ti vadāmi. ye vā pana keci samaṇā vā brāhmaṇā vā vibhavena bhavassa nissaraṇam-āhaṃsu, sabbe te anissaṭṭā bhavasmā ti vadāmi.

upadhiṃ² paṭicca dukkham-idaṃ sambhoti, sabbūpādānakkhayā natthi dukkhassa sambhavo. lokam-imam̐ passa puthū avijjāya paretā bhūtā bhūtaratā bhavā aparimuttā. ye hi keci bhavā sabbadhi sabbattatāya,³ sabbe te bhavā aniccā dukkhā vipariṇāmadhammā.

— — — — —
evam-etam̐ yathābhūtaṃ sammappaññāya passato,
— — — — — Anuṭṭhubha
bhavataṇhā pahīyati vibhavaṃ nābhinandati.

sabbaso taṇhānaṃ khayā asesavirāgaṇirodho nibbānaṃ. tassa nibbutassa bhikkhuno,

— — — — — Tuṭṭhubha
anupādānā punabbhavo na hoti.
— — — — —
abhibhūto māro vijitasāṅgāmo,
— — — — —
upaccagā sabbabhavāni tādī” ti.⁴

NANDAVAGGO TATIYO

¹ Metre: Again we have what seem to be 3 lines in Anuṭṭhubha metre, though the lines that precede and follow cannot be made to scan as they stand. In the last of these lines we need to read **dukham** for the line to scan correctly.

² BJT note: **upadhīhi** - palm leaf book.

³ BJT note: **sabbatthatāya** - palm leaf book.

⁴ Editor’s note: the end of this Udāna, from **anupādānā...** onwards seems to scan as Tuṭṭhubha, but the 2nd line is not correct. Prof. Norman suggests adopting the reading **vijito saṅgāmo**, which would improve the metre.

Nandavaggo

tassuddānaṃ:

Kammaṃ Nando Yasojo ca Sāriputto ca Kolito,
Pilindikassapo Piṇḍo Sippaṃ Lokena te dasā ti.

MEGHIYAVAGGO CATUTTHO

4-1: MEGHIYASUTTAṂ (31)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā cālikāyaṃ viharati, cālike pabbate. tena kho pana samayena āyasmā meghiyo bhagavato upatṭhāko hoti. atha kho āyasmā meghiyo yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantam abhivādetvā, ekamantaṃ atṭhāsi. ekamantaṃ tṭhito kho āyasmā meghiyo bhagavantam etad-avoca: “icchāmaṃ bhante jantugāmaṃ piṇḍāya pavisitun”-ti. “yassadāni tvaṃ meghiya kālaṃ maññasī” ti.

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2. atha kho āyasmā meghiyo pubbanhasamayaṃ nivāsetvā, pattacīvaram-ādāya, jantugāmaṃ piṇḍāya pāvisi. jantugāme piṇḍāya caritvā, pacchābhattaṃ piṇḍapātaṭṭhikānto, yena kimikālāya nadiyā tīraṃ tenupasaṅkami, upasaṅkamitvā kimikālāya nadiyā tīre, jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno, addasā kho ambavanaṃ pāsādikāṃ ramaṇīyaṃ. disvānassa etad-ahosi: “pāsādikāṃ vatidaṃ ambavanaṃ ramaṇīyaṃ. alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāya. sace maṃ bhagavā anujāneyya āgaccheyyāhaṃ imaṃ ambavanaṃ padhānāyā” ti.

3. atha kho āyasmā meghiyo yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantam abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisīno kho āyasmā meghiyo¹ bhagavantam etad-avoca: “idhāmaṃ bhante pubbanhasamayaṃ nivāsetvā, pattacīvaram-ādāya, jantugāmaṃ piṇḍāya pāvisim. jantugāme piṇḍāya caritvā, pacchābhattaṃ piṇḍapātaṭṭhikānto, yena kimikālāya nadiyā tīraṃ tenupasaṅkami, upasaṅkamitvā kimikālāya nadiyā tīre, jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno, addasāṃ ambavanaṃ pāsādikāṃ ramaṇīyaṃ. disvāna, me etad-ahosi: ‘pāsādikāṃ vatidaṃ ambavanaṃ ramaṇīyaṃ, alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāya. sace maṃ bhagavā anujāneyya āgaccheyyāhaṃ imaṃ ambavanaṃ padhānāyāti.’ sace maṃ bhante bhagavā anujānāti, gaccheyyāhaṃ taṃ ambavanaṃ padhānāyā” ti.

4. evaṃ vutte, bhagavā āyasmantaṃ meghiyaṃ etad-avoca: “āgamehi tāva meghiya ekakamhā yāva añño koci² bhikkhu āgacchatī” ti.³ dutiyam-pi kho āyasmā meghiyo bhagavantam etad-avoca: “bhagavato bhante natthi kiñci uttarikaraṇīyaṃ,⁴ natthi katassa vā paticayo. mayhaṃ kho pana bhante atthi uttarikaraṇīyaṃ, atthi katassa paticayo. sace maṃ bhante bhagavā anujānāti, gaccheyyāhaṃ taṃ ambavanaṃ padhānāyā” ti. dutiyam-pi kho bhagavā āyasmantaṃ meghiyaṃ etad-avoca: “āgamehi tāva meghiya ekakamhā yāva añño koci bhikkhu āgacchatī” ti. tatiyam-pi kho āyasmā meghiyo bhagavantam etad-avoca: “bhagavato bhante natthi kiñci uttarikaraṇīyaṃ,

¹ Editor’s note: BJT, **meghiyo** - printer’s error. In this sutta many times BJT prints **meghiyo** or **meghiya** by mistake, further cases will not be noted here.

² BJT note: **añño pi koci** - palm leaf book.

³ BJT note: **dissatū-ti** - Navaṅguttarapāḷi.

⁴ BJT note: **uttariṃ (karaṇīyaṃ)**- palm leaf book, here and in similar places below.

natthi katassa vā paticayo. mayhaṃ kho pana bhante atthi uttarikaraṇīyaṃ, atthi katassa paticayo. sace maṃ bhante bhagavā anujānāti, gaccheyyāhaṃ taṃ ambavanaṃ padhānāyā” ti.

5. “padhānanti kho meghiya vadamānaṃ kinti vadeyyāma? yassadāni tvaṃ meghiya kālaṃ maññasī” ti. atha kho āyasmā meghiyo uṭṭhāyāsanaṃ, bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā, yena taṃ ambavanaṃ tenupasaṅkami, upasaṅkamitvā ambavanaṃ ajjhogahetvā, aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi. atha kho āyasmato meghiyaassa, tasmīṃ ambavane viharantassa, yebhuyyena tayo pāpakā akusalā vitakkā samudācaranti,¹ seyyathīdaṃ: kāmavitakko, byāpādavitaṅko, vihiṃsāvitakko ti. atha kho āyasmato meghiyaassa etad-ahosi: “acchariyaṃ vata bho, abbhutaṃ vata bho, saddhāya ca vatamhi agārasmā anagāriyaṃ pabbajito, atha ca panimehi tīhi pāpakehi akusalehi vitakkehi anvāsattā, seyyathīdaṃ: kāmavitakkena, byāpādavitaṅkena, vihiṃsāvitakkena ti.

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6. atha kho āyasmā meghiyo sāyanhasamayaṃ patisallānā vuṭṭhito, yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā meghiyo bhagavantaṃ etad-avoca: “idha mayhaṃ bhante tasmīṃ ambavane viharantassa, yebhuyyena tayo pāpakā akusalā vitakkā samudācaranti, seyyathīdaṃ: kāmavitakko, byāpādavitaṅko, vihiṃsāvitakko ti. tassa mayhaṃ bhante etad-ahosi: ‘acchariyaṃ vata bho, abbhutaṃ vata bho, saddhāya ca vatamhi agārasmā anagāriyaṃ pabbajito, atha ca panimehi tīhi pāpakehi akusalehi vitakkehi anvāsattā.’² seyyathīdaṃ: kāmavitakkena, byāpādavitaṅkena, vihiṃsāvitakkena’ ” ti.

7. “aparipakkāya meghiya cetovimuttiyā, pañca dhammā paripākāya saṃvattanti. katame pañca?

idha meghiya bhikkhu kalyāṇamitto hoti, kalyāṇasahāyo kalyāṇasampavaṅko. aparipakkāya meghiya cetovimuttiyā, ayaṃ paṭhamo dhammo paripākāya saṃvattati.

puna caparaṃ meghiya bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu. aparipakkāya meghiya cetovimuttiyā, ayaṃ duttiyo dhammo paripākāya saṃvattati.

puna caparaṃ meghiya bhikkhu yāyaṃ kathā abhisallekhikā, cetovivaraṇasappāyā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati, seyyathīdaṃ: appicchakathā, santuṭṭhikathā, pavivekakathā, asaṃsaggakathā, viriyārambhakathā, sīlakathā, samādhikathā, paññākathā, vimuttikathā, vimuttiñāṇadassanakathā. evarūpāya kathāya

¹ Editor’s note: BJT, **carantī** - printer’s error.

² BJT note: **anvāsatto ti pi** - variant reading noted in the commentary.

nikāmalābhī hoti akicchālābhī akasiralābhī. aparipakkāya meghiya cetovimuttiyā, ayaṃ tatiyo dhammo paripākāya saṃvattati.

puna caparaṃ meghiya bhikkhu āradhaviṇṇa viharati, akusalānaṃ dhammānaṃ pahāṇāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṃ daḥhaparakkamo anikkhattadhuro kusalesu dhammesu. aparipakkāya meghiya cetovimuttiyā, ayaṃ catuttho dhammo paripākāya saṃvattati.

puna caparaṃ meghiya bhikkhu paññavā hoti, udayatthagāminiyā paññāya samannāgato, ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā. aparipakkāya meghiya cetovimuttiyā, ayaṃ pañcama dhammo paripākāya saṃvattati.

aparipakkāya meghiya cetovimuttiyā, ime pañca dhammā paripākāya saṃvattanti.

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8. “kalyāṇamittassetam meghiya bhikkhuno pāṭikaṅkhaṃ, kalyāṇasahāyassa kalyāṇasampavaṅkassa yaṃ sīlavā bhavissati, pātimokkhasaṃvarasaṃvuto viharissati, ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhissati sikkhāpadesu.

kalyāṇamittassetam meghiya bhikkhuno pāṭikaṅkhaṃ,¹ kalyāṇasahāyassa kalyāṇasampavaṅkassa yāyaṃ kathā abhisallekhikā, cetovivaraṇasappāyā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati,² seyyathīdaṃ: appicchakathā, santuṭṭhikathā, pavivekakathā, asaṃsaggakathā, viriyārambhakathā, sīlakathā, samādhikathā, paññākathā, vimuttikathā, vimuttiñāḍassanakathā. evarūpāya³ kathāya nikāmalābhī bhavissati akicchālābhī akasiralābhī.

kalyāṇamittassetam meghiya bhikkhuno pāṭikaṅkhaṃ, kalyāṇasahāyassa kalyāṇasampavaṅkassa yaṃ āradhaviṇṇa bhavissati,⁴ akusalānaṃ dhammānaṃ pahāṇāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṃ daḥhaparakkamo anikkhattadhuro kusalesu dhammesu.

kalyāṇamittassetam meghiya bhikkhuno pāṭikaṅkhaṃ, kalyāṇasahāyassa kalyāṇasampavaṅkassa yaṃ paññavā bhavissati, udayatthagāminiyā paññāya samannāgato, ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.

¹ BJT note: **pāṭikaṅkhaṃ** - palm leaf book. Editor's note: as the reading in text and note are the same it seems there is an error involved here.

² BJT note: **saṃvassati** - palm leaf book.

³ BJT note: **evārūpiyā** - palm leaf book.

⁴ BJT note: **viharissati** - ChS.

tena ca pana meghiya bhikkhunā imesu pañcasu dhammesu patitṭhāya, cattāro dhammā uttaribhāvetabbā:¹ asubhā bhāvetabbā rāgassa pahānāya, mettā bhāvetabbā byāpādassa pahānāya, ānāpānassati bhāvetabbā vitakkupacchedāya, aniccasaññā bhāvetabbā asmimānasamugghātāya. aniccasaññino meghiya anattasaññā saṇṭhāti, anattasaññi asmimānasamugghātam pāpuṇāti, diṭṭheva dhamme nibbānan”-ti.

9. atha kho bhagavā etam-attham veditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

— — — — —, — — — — — Tuṭṭhubha (x4)
“khuddā vitakkā sukhumā vitakkā,
— — — — —, — — — — —
anuggatā manaso uppilāvā,²
— — — — —, — — — — —
ete avidvā manaso vitakke,
— — — — —, — — — — —
hurāhuraṃ dhāvati bhantacitto.

— — — — —, — — — — — Tuṭṭhubha (x4)
ete ca vidvā manaso vitakke,
— — — — —, — — — — —
ātāpiyo saṃvaratī satīmā.
— — — — —, — — — — —
anuggate manaso uppilāve -³
— — — — —, — — — — —
asesam-ete pajahāsi buddho” ti.

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4-2: UDDHATASUTTAṃ (32)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā kusiṇārāyaṃ viharati, upavattane mallānaṃ sālavane. tena kho pana samayena sambahulā bhikkhū bhagavato avidūre araṇṇakuṭikāyaṃ viharanti, uddhatā⁴ unnaḷa capalā mukharā vikiṇṇavācā, muṭṭhassatino asampajānā asamāhitā vibbhantacittā pākatindriyā.

2. addasā kho bhagavā te sambahule bhikkhū avidūre araṇṇakuṭikāyaṃ viharante, uddhate unnaḷe capale mukhare vikiṇṇavāce, muṭṭhassatino asampajāne asamāhite vibbhantacitte pākatindriye.

3. atha kho bhagavā etam-attham veditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

¹ BJT note: **uttariṃ** (bhāvetabbā)- palm leaf book.

² BJT note: **ubbilāpā** - palm leaf book.

³ BJT note: **ubbilāpe** - palm leaf book.

⁴ BJT note: **uddhatā hontī** - palm leaf book.

~~~~~|~~~~~ ||~~~~~|~~~~~ pathyā throughout  
“arakkhiteṇa kāyena, micchādīṭṭhigatena ca,  
~~~~~|~~~~~ ||~~~~~|~~~~~  
thīnamiddhābhibhūtena vasaṃ māraṣṣa gacchati.

~~~~~|~~~~~ ||~~~~~|~~~~~  
tasmā rakkhitaṇṇassa, sammāsaṅkappagocaro,<sup>1</sup>  
~~~~~|~~~~~ ||~~~~~|~~~~~  
thīnamiddhābhibhū bhikkhu sabbā duggatiyo jahe” ti.

4-3: GOPĀLASUTTAM (33)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā kosalesu² cārikaṃ carati, mahatā bhikkhusaṅghena saddhiṃ. atha kho bhagavā maggā okkamma, yena aññatarāṃ rukkhamaḷaṃ tenupasaṅkami, upasaṅkamitvā paññatte āsane nisīdi. atha kho aññataro gopālako yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho taṃ gopālakaṃ bhagavā dhammiyā kathāya sandassesī samādapesi samuttejesī sampahaṃsesī.

2. atha kho so gopālako bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito, bhagavantaṃ etad-avoca: “adhivāsetu me bhante bhagavā svātānāya bhattaṃ saddhiṃ bhikkhusaṅghenā” ti. adhivāsesī bhagavā tuṇhībhāvena. atha kho so gopālako bhagavato adhivāsaṇaṃ viditvā, uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho so gopālako tassā rattiyā accayena, sake nivesane, pahūtaṃ appodakapāyāsaṃ paṭiyādāpetvā navañ-ca sappiṃ, bhagavato kālaṃ ārocesi: “kālo bhante niṭṭhitaṃ bhattaṃ”-ti.

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3. atha kho bhagavā pubbanhasamayaṃ nivāsetvā, pattacīvaram-ādāya, saddhiṃ bhikkhusaṅghena yena tassa gopālakassa nivesanaṃ tenupasaṅkami, upasaṅkamitvā paññatte āsane nisīdi. atha kho so gopālako buddhapamukhaṃ bhikkhusaṅghaṃ appodakapāyāseṇa navena ca sappinā sahatthā santappesi sampavāresi. atha kho so gopālako, bhagavantaṃ bhuttāviṃ onītapattapaṇiṃ, aññatarāṃ nīcaṃ āsaṇaṃ gahetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho taṃ gopālakaṃ bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā, uṭṭhāyāsanaṃ pakkāmi. atha kho acirapakkantassa bhagavato taṃ gopālakaṃ aññataro puriso sīmantarikāya jīvitā voropesī.

4. atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṃsu, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etad-avocuṃ: “yena bhante gopālakena ajja buddhapamukho bhikkhusaṅgho appodakapāyāseṇa navena ca sappinā sahatthā santappito sampavārito, so kira bhante gopālako, aññatarena purisena sīmantarikāya jīvitā voropito” ti.

¹ Editor’s note: the commentary and some other editions include the following lines at this point, sammādiṭṭhipurekkhāro, ñatvāna udayabbayaṃ.

² BJT note: janapadesu - seen somewhere.

5. atha kho bhagavā etam-attham viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

— — — — — | — — — — — || — — — — — | — — — — — mavipula
 “diso disaṃ yan-taṃ kay¹rā, verī vā pana verinaṃ,
 — — — — — | — — — — — || — — — — — | — — — — —
 micchāpaṇihitaṃ cittaṃ pāpiyo naṃ tato kare” ti.

4-4: JUṆHASUTTAM¹ (34)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā rājagahe viharati, veḷuvane kalandakanivāpe. tena kho pana samayena āyasmā ca sārīputto āyasmā ca mahāmoggallāno kapotakandarāyaṃ viharanti. tena kho pana samayena āyasmā sārīputto juṇhāya rattiya, navoropitehi kesehi, abbhokāse nisinno hoti, aññataraṃ samādhim samāpajjitvā. tena kho pana samayena dve yakkhā sahāyakā uttarāya disāya dakkhiṇaṃ disaṃ gacchanti, kenacid-eva karaṇīyena. addasaṃsu kho te yakkhā āyasmantaṃ sārīputtaṃ, juṇhāya rattiya, navoropitehi kesehi, abbhokāse nisinnaṃ. disvāna, eko yakkho dutiyaṃ yakkhaṃ etad-avoca: “paṭibhāti maṃ samma imassa samaṇassa sīse pahāraṃ² dātun”-ti. evaṃ vutte, so yakkho taṃ yakkhaṃ etad-avoca: “alaṃ samma mā samaṇaṃ āsādesi. ulāro so samma samaṇo mahiddhiko mahānubhāvo” ti. dutiyaṃ-pi kho so yakkho taṃ yakkhaṃ etad-avoca: “paṭibhāti maṃ samma imassa samaṇassa sīse pahāraṃ dātun”-ti. dutiyaṃ-pi kho so yakkho taṃ yakkhaṃ etad-avoca: “alaṃ samma mā samaṇaṃ āsādesi. ulāro so samma samaṇo mahiddhiko mahānubhāvo” ti. tatiyaṃ-pi kho so yakkho taṃ yakkhaṃ etad-avoca: “paṭibhāti maṃ samma imassa samaṇassa sīse pahāraṃ dātun”-ti. tatiyaṃ-pi kho so yakkho taṃ yakkhaṃ etad-avoca: “alaṃ samma mā samaṇaṃ āsādesi. ulāro so samma samaṇo mahiddhiko mahānubhāvo” ti.

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2. atha kho so yakkho taṃ yakkhaṃ anādiyitvā, āyasmato sārīputtattherassa sīse pahāraṃ adāsi: tāva mahāpahāro ahoṣi, api tena pahārena sattaratanaṃ vā aḍḍhaṭṭharatanaṃ vā nāgaṃ osādeyya³ mahantaṃ vā pabbatakūṭaṃ padāleyya. atha ca pana so yakkho: “ḍayhāmi, ḍayhāmi” ti, tattheva mahānirayaṃ avatthāsi.⁴

3. addasā kho āyasmā mahāmoggallāno dibbena cakkhunā visuddhena atikkantaṃanusakena, tena yakkhena āyasmato sārīputtassa sīse pahāraṃ dīyamānaṃ. disvāna, yenāyasmā sārīputto tenupasaṅkami, upasaṅkamitvā, āyasmantaṃ sārīputtaṃ etad-avoca: “kacci te āvuso khamanīyaṃ? kacci yāpanīyaṃ? kacci na kiñci dukkhaṃ?”-ti. “khamanīyaṃ me āvuso moggallāna, yāpanīyaṃ me āvuso moggallāna, api ca me sīse thokaṃ dukkhaṃ”-ti.

¹ BJT note: **Yakkhapahārasutta** - ChS.

² Editor’s note: BJT, **pabhāraṃ** - here, but correct elsewhere.

³ BJT note: **osāreyya** - seen somewhere; here and also below.

⁴ BJT note: **apatāsi** - ChS.

4. “acchariyaṃ āvuso sārīputta, abbhutaṃ āvuso sārīputta, yāva mahiddhiko āyasmā sārīputto mahānubhāvo. idha te āvuso sārīputta aññataro yakkho sīse pahāraṃ adāsi. tāva mahāpahāro ahosi, api tena pahārena sattaratanam vā adḍhaṭṭharatanam vā nāgaṃ osādeyya, mahantaṃ vā pabbatakūṭaṃ padāḷeyya. atha ca panāyasmā sārīputto evam-āha: ‘khamanīyaṃ me āvuso moggallāna, yāpanīyaṃ me āvuso moggallāna, api ca me sīse thokaṃ dukkhaṃ’ ”-ti. “acchariyaṃ āvuso moggallāna, abbhutaṃ āvuso moggallāna, yāva mahiddhiko āyasmā mahāmoggallāno mahānubhāvo, yatra hi nāma yakkham-pi passissati, mayaṃ panetarahi paṃsupisācakaṃ-pi na passāmā!” ti. assosi kho bhagavā dibbāya sotadhātuyā, visuddhāya atikkanta mānusi kāya, tesam ubhinnaṃ mahānāgaṇaṃ imaṃ evarūpaṃ kathāsallāpaṃ.

5. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

— — — — — || — — — — — pathyā x 3
 “yassa selūpaṃ cittaṃ, ṭhitaṃ nānupakampati,¹
 — — — — — || — — — — —
 virattaṃ rājanīyesu, kopaneyye na kuppati,
 — — — — — || — — — — —
 yassevaṃ bhāvitaṃ cittaṃ kuto taṃ dukkham-essatī?” ti

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4-5: NĀGASUTTAṃ (35)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā kosambiyaṃ viharati, ghoṣitārāme. tena kho pana samayena bhagavā ākiṇṇo viharati bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi rājūhi rājamahāmattehi titthiyehi titthiyasāvakehi, ākiṇṇo dukkhaṃ, na phāsu viharati.

2. atha kho bhagavato etad-ahosi: “ahaṃ kho etarahi ākiṇṇo viharāmi bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi rājūhi rājamahāmattehi titthiyehi titthiyasāvakehi, ākiṇṇo dukkhaṃ, na phāsu viharāmi. yannūnāhaṃ eko gaṇamhā vūpakaṭṭho² vihareyyan”-ti.

3. atha kho bhagavā pubbanhasamayaṃ nivāsetvā, pattacīvaram-ādāya, kosambim³ piṇḍāya pāvisi. kosambiyaṃ piṇḍāya caritvā, pacchābhattaṃ piṇḍapāṭapaṭikkanto, sāmāṃ senāsaṇaṃ saṃsāmetvā, pattacīvaram-ādāya, anāmantetvā upaṭṭhāke, anapaloketvā bhikkhusaṅghaṃ, eko adutiyo, yena pārīleyyaṃ tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena pārīleyyaṃ tad-avasari. tatra sudaṃ bhagavā pārīleyyaṃ viharati, rakkhita vanasaṇḍe bhaddasālamūle.

¹ Editor’s note: BJT, **nānūpakampati**, printer’s error.

² Editor’s note: BJT, **vupakaṭṭho**, printer’s error.

³ BJT **kosambiyaṃ**, but **pavisati** normally governs the accusative (see text passim), so this appears to be a mistake (but cf. Wijesekera’s note in Syntax §165b, where he argues that both accusative and locative are permissible).

ChS reads **kosambim** as here; and cf. 7.10 below, where **kosambim** is used in the same construction.

4. aññataro pi kho hatthināgo ākiṇṇo viharati hatthīhi hatthinīhi hatthikalabhehi hatthicchāpehi.¹ chinnaggāni ceva tiṇāni khādanti, obhaggobhaggañ-cassa sākḥābhaṅgaṃ khādanti. āvilāni ca pāṇīyāni pivati, ogāhā cassa uttiṇṇassa hatthiniyo kāyaṃ upanighaṃsantiyo gacchanti, ākiṇṇo dukkhaṃ, na phāsu viharati.

atha kho tassa hatthināgassa etad-ahosi: “ahaṃ kho etarahi ākiṇṇo viharāmi hatthīhi hatthinīhi hatthikalabhehi hatthicchāpehi. chinnaggāni ceva tiṇāni khādāmi, obhaggobhaggañ-ca me sākḥābhaṅgaṃ khādanti. āvilāni² ca pāṇīyāni pivāmi, ogāhā ca me uttiṇṇassa hatthiniyo kāyaṃ upanighaṃsantiyo gacchanti, ākiṇṇo dukkhaṃ, na phāsu viharāmi. yannūnāhaṃ eko gaṇamhā vūpakaṭṭho vihareyyan”-ti.

5. atha kho so hatthināgo, yūthā apakkamma, yena pārileyyakaṃ rakkhitavanasañḍo bhaddasālamūlaṃ, yena bhagavā tenupasaṅkami. tatra sudaṃ³ so hatthināgo, yasmiṃ padese bhagavā viharati, taṃ padesaṃ appaharitañ-ca karoti, soṇḍāya bhagavato pāṇīyaṃ paribhojanīyañ-ca upaṭṭhapeti.⁴

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6. atha kho bhagavato rahogatassa patisallīnassa, evaṃ cetaso parivitakko udapādi: “ahaṃ kho pubbe ākiṇṇo viḥasiṃ bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi rājūhi rājamahāmattehi titthiyehi titthiyasāvakehi, ākiṇṇo dukkhaṃ, na phāsu viḥasiṃ. somhi⁵ etarahi anākiṇṇo viharāmi bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi rājūhi rājamahāmattehi titthiyehi titthiyasāvakehi, anākiṇṇo sukhaṃ phāsu viharāmi” ti.

7. tassa pi kho hatthināgassa evaṃ cetaso parivitakko udapādi: “ahaṃ kho pubbe ākiṇṇo viḥasiṃ hatthīhi hatthinīhi hatthikalabhehi hatthicchāpehi. chinnaggāni ceva tiṇāni khādiṃ, obhaggobhaggañ-ca me sākḥābhaṅgaṃ khādiṃsu. āvilāni ca pāṇīyāni pivāsiṃ, ogāhā ca me uttiṇṇassa hatthiniyo kāyaṃ upanighaṃsantiyo agamaṃsu, ākiṇṇo dukkhaṃ na phāsu viḥasiṃ. somhi etarahi anākiṇṇo viharāmi hatthīhi hatthinīhi hatthikalabhehi hatthicchāpehi. acchinnaggāni ceva tiṇāni khādāmi, obhaggobhaggañ-ca me sākḥābhaṅgaṃ na khādanti. anāvilāni ca pāṇīyāni pivāmi, ogāhā ca me uttiṇṇassa hatthiniyo na kāyaṃ upanighaṃsantiyo gacchanti. anākiṇṇo sukhaṃ phāsu viharāmi” ti.

8. atha kho bhagavā attano ca pavivekaṃ veditvā, tassa ca hatthināgassa cetasā cetoparivitakkamaññāya, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

-----|----- ||-----|-----
 “etaṃ nāgassa nāgena īsādantassa hatthino,
 -----|----- ||-----|----- mavipula
 sameti cittaṃ cittena: yad-eko ramate⁶ vane” ti.

¹ BJT note: **hatthicchāpakehi** - palm leaf book; here and also below.

² Editor’s note: BJT, **āvilāni**, printer’s error, correct elsewhere.

³ BJT note: **upasaṅkamitvā, tatra sudaṃ** - Thai.

⁴ BJT note: **upaṭṭhapeti** - ChS.

⁵ Editor’s note: BJT: **sombhi** here, but cf. below.

⁶ BJT note: **ramati** - everywhere else. Editor’s note: the footnote should read Ramatī here.

4-6: PIṆḌOLASUTTAM (36)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmā piṇḍolabhāradvājo bhagavato avidūre nisinno hoti, pallaṅkaṃ ābhujitvā, ujuṃ kāyaṃ paṇidhāya, āraññaṃ¹ piṇḍapātiko paṃsukūliko tecīvariko, appiccho santuṭṭho pavivitto asaṃsaṭṭho āraddhaviriyo dhutavādo adhiccittam-anuyutto.

2. addasā kho bhagavā āyasmantaṃ piṇḍolabhāradvājaṃ avidūre nisinnaṃ, pallaṅkaṃ ābhujitvā, ujuṃ kāyaṃ paṇidhāya, āraññaṃ piṇḍapātikaṃ paṃsukūlikaṃ tecīvarikaṃ, appicchaṃ santuṭṭhaṃ pavivittaṃ asaṃsaṭṭhaṃ āraddhaviriyaṃ dhutavādaṃ adhiccittam-anuyuttaṃ.

3. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

— — — — — | — — — — — || — — — — — | — — — — — ravipula
 “anūpavādo anūpaghāto, pātimokkhe ca saṃvaro,²
 — — — — — | — — — — — || — — — — — | — — — — —
 mattaññutā ca bhattasmiṃ, pantañ-ca³ sayanāsaṇaṃ,
 — — — — — | — — — — — || — — — — — | — — — — —
 adhicitte ca āyogo - etam buddhāna’ sāsanaṃ”-ti.

4-7: SĀRIPUTTASUTTAM (37)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmā sārīputto bhagavato avidūre nisinno hoti, pallaṅkaṃ ābhujitvā, ujuṃ kāyaṃ paṇidhāya, appiccho santuṭṭho pavivitto asaṃsaṭṭho āraddhaviriyo adhiccittam-anuyutto. addasā kho bhagavā āyasmantaṃ sārīputtaṃ avidūre nisinnaṃ, pallaṅkaṃ ābhujitvā, ujuṃ kāyaṃ paṇidhāya, appicchaṃ santuṭṭhaṃ pavivittaṃ asaṃsaṭṭhaṃ āraddhaviriyaṃ adhiccittam-anuyuttaṃ.

2. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

— — — — — | — — — — — Vetāliya
 “adhicetaso appamajjato,⁴
 — — — — — | — — — — —
 munino monapathesu sikkhato,
 — — — — — | — — — — —
 sokā na bhavanti tādino,
 — — — — — | — — — — —
 upasantassa sadā satīmato” ti.

¹ BJT note: āraññaṃ - palm leaf book.

² Metre: In this line we need to read **anu-** in both words, and count the syllables as resolved the metre to be correct.

³ BJT note: patthañ-ca - palm leaf book.

⁴ Metre: We need to read **adhicetaso** m.c.

4-8: SUNDARĪSUTTAM (38)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena bhagavā sakkato hoti garukato mānito pūjito apacito, lābhī cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ;¹ bhikkhusaṅgho pi sakkato hoti garukato mānito pūjito apacito, lābhī cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ. aññatitthiyā pana paribbājakā asakkatā honti agarukatā amānitā apūjitā anapacitā, na lābhino cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.

2. atha kho te aññatitthiyā paribbājakā bhagavato sakkāraṃ asahamānā bhikkhusaṅghassa ca, yena sundarī paribbājikā tenupasaṅkamimṣu, upasaṅkamitvā, sundariṃ paribbājikaṃ etad-avocum: “ussahasi bhagini ñātīnaṃ atthaṃ kātun?”-ti. “kyāhaṃ ayyā karomi, kiṃ mayā na sakkā kātum?”² jīvitam-pi me pariccattam ñātīnaṃ atthāyā” ti.

[BJT Page 214]

3. “tena hi bhagini abhikkhaṇaṃ jetavanaṃ gacchāhī” ti. “evam-ayyā” ti kho sundarī paribbājikā tesam aññatitthiyānaṃ paribbājakānaṃ paṭissutvā, abhikkhaṇaṃ jetavanaṃ agamāsi. yadā te aññimṣu aññatitthiyā paribbājakā: “vodiṭṭhā³ kho sundarī paribbājikā bahujanena abhikkhaṇaṃ jetavanaṃ gacchatī” ti.⁴ atha naṃ jīvitā voropetvā, tattheva jetavanassa parikhākūpe nikhaṇitvā,⁵ yena rājā pasenadi kosalo tenupasaṅkamimṣu, upasaṅkamitvā, rājānaṃ pasenadiṃ kosalaṃ etad-avocum: “yā sā mahārāja sundarī paribbājikā, sā no na dissatī” ti. “kattha pana tumhe āsaṅkathā?” ti. “jetavane mahārāja” ti. “tena hi jetavanaṃ vicinathā” ti.

4. atha kho te aññatitthiyā paribbājakā jetavanaṃ vicinitvā, yathā nikhaṇitaṃ parikhākūpā uddharitvā, mañcakaṃ āropetvā, sāvattiṃ pavesetvā, rathiyā rathiyaṃ siṅghātakena siṅghātakam upasaṅkamitvā, manusse ujjhāpesum: “passathayyā samaṇānaṃ sakyaputtiyānaṃ kammaṃ, alajjino ime samaṇā sakyaputtiyā dussīlā, pāpadhammā musāvādino abrahmacārino. ime hi nāma dhammacārino samacārino brahmacārino, saccavādino sīlavanto kalyāṇadhammā paṭijānissanti. natthi imesaṃ sāmāññaṃ, natthi imesaṃ brahmaññaṃ, natthaṃ imesaṃ sāmāññaṃ, natthaṃ imesaṃ brahmaññaṃ. kuto imesaṃ sāmāññaṃ? kuto imesaṃ brahmaññaṃ? apagatā ime sāmāññā, apagatā ime brahmaññā. kathaṃ hi nāma puriso purisakiccaṃ karitvā, itthiṃ jīvitā voropessatī?” ti.

¹ Editor’s note: BJT wavers between writing -paccaya- & -ppaccaya-; here for the sake of consistency the latter reading has been preferred.

² BJT note: kiṃ mayā sakkā kātum - palm leaf book, Thai.

³ BJT note: te diṭṭhā - palm leaf book. Editor’s note: vo is usually enclitic, and therefore cannot stand at the beginning of a sentence.

⁴ BJT note: āgacchatī-ti - palm leaf book.

⁵ BJT note: parikhākūpe nikkhīpitvā - ChS.

5. tena kho pana samayena sāvattiyaṃ manussā bhikkhū disvā, asabbhāhi pharusāhi vācāhi akkosanti, paribhāsanti, rosentī,¹ vihesenti: “alajjino ime samaṇā sakyaputtiyā, dussilā pāpadhammā musāvādino abrahmacārino. ime hi nāma dhammacārino samacārino brahmacārino, saccavādino sīlavanto kalyāṇadhammā paṭijānissanti. natthi imesaṃ sāmāññaṃ, natthi imesaṃ brahmaññaṃ, natthaṃ imesaṃ sāmāññaṃ, natthaṃ imesaṃ brahmaññaṃ. kuto imesaṃ sāmāññaṃ? kuto imesaṃ brahmaññaṃ? apagatā ime sāmāñña, apagatā ime brahmañña. kathaṃ hi nāma puriso purisakiccaṃ karitvā, itthiṃ jīvītā voropessatī?” ti.

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6. atha kho sambahulā bhikkhū pubbanhasamayam nivāsetvā, pattacīvaram-ādāya, sāvattiṃ piṇḍāya pavasiṃsu. sāvattiyaṃ piṇḍāya caritvā, pacchābhattaṃ piṇḍapātaṇṭhikāntā, yena bhagavā tenupasaṅkamasiṃsu, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etad-avocuṃ: “etarahi bhante sāvattiyaṃ manussā bhikkhū disvā asabbhāhi pharusāhi vācāhi akkosanti, paribhāsanti, rosentī, vihesenti. ‘alajjino ime samaṇā sakyaputtiyā, dussilā pāpadhammā musāvādino abrahmacārino, ime hi nāma dhammacārino samacārino brahmacārino, saccavādino sīlavanto kalyāṇadhammā paṭijānissanti. natthi imesaṃ sāmāññaṃ, natthi imesaṃ brahmaññaṃ, natthaṃ imesaṃ sāmāññaṃ, natthaṃ imesaṃ brahmaññaṃ. kuto imesaṃ sāmāññaṃ? kuto imesaṃ brahmaññaṃ? apagatā ime sāmāñña, apagatā ime brahmañña. kathaṃ hi nāma puriso purisakiccaṃ karitvā, itthiṃ jīvītā voropessatī?’ ” ti.

7. “neso bhikkhave saddo ciraṃ bhavissati, sattāham-eva² bhavissati, sattāhassa accayena antaradhāyissati. tena hi bhikkhave ye manussā bhikkhū disvā, asabbhāhi pharusāhi vācāhi akkosanti, paribhāsanti,³ rosentī, vihesenti, te tumhe imāya gāthāya paṭicodetha:

 ~--~--|~--~--~ Tuṭṭhubha x4
 ‘abhūtavādī nirayaṃ upeti,
 ~--~--|~--~--~
 yo cāpi katvā ‘na karomi’ cāha,⁴
 ~--~--|~--~--~
 ubho pi te pecca samā bhavanti
 ~--~--|~--~--~
 nihīnakammā manujā paratthā’ ” ti.

8. atha kho te bhikkhū bhagavato santike imaṃ gāthaṃ pariyāpuṇitvā, ye manussā bhikkhū disvā, asabbhāhi pharusāhi vācāhi akkosanti, paribhāsanti, rosentī, vihesenti, te manusse imāya gāthāya paṭicodenti:

¹ BJT note: rosentī - ChS.

² BJT note: sattāham-eva so saddo - palm leaf book.

³ Editor’s note: paribhāsanti is missing in BJT, by mistake.

⁴ BJT note: na karomī-ti cāha - palm leaf book.

U-U-|-,UU|-U-- Tuṭṭhubha x 4

“abhūtavādī nirayaṃ upeti,

U-U-|-,UU|-U--

yo cāpi katvā ‘na karomi’ cāha,¹

U-U-|,-UU|-U--

ubho pi te pecca samā bhavanti

U-U-|-,UU|-U--

nihīnakammā manujā paratthā” ti.

9. manussānaṃ etad-ahosi: “akārakā ime samaṇā sakyaputtiyā, nayimehi kataṃ, sapanti ime samaṇā sakyaputtiyā” ti. neva so saddo ciraṃ ahosi, sattāham-eva ahosi, sattāhassa accayena antaradhāyi. atha kho sambahulā bhikkhu yena bhagavā tenupasaṅkamimṣu, upasaṅkamitvā bhagavantam abhivādetvā, ekamantaṃ nisīdimṣu, ekamantaṃ nisinnā kho te bhikkhū bhagavantam etad-avocaṃ: “acchariyaṃ bhante, abbhutaṃ bhante, yāva subhāsitañ-cidaṃ bhante bhagavatā: ‘neso bhikkhave saddo ciraṃ bhavissati, sattāham-eva bhavissati, sattāhassa accayena antaradhāyissati’ ti. antarahito so bhante saddo” ti.

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10. atha kho bhagavā etam-attham veditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

U-U-|-U,U|-U-U- Jagatī x3

“tudanti vācāya janā asaṇṇatā,

U-U-|-UU|-U-U-

sarehi² saṅgāmagataṃ va kuṇjaraṃ,

U-U-|-,UU|-U-U-

sutvāna vākyam pharusam udīritaṃ,

UU-U-|,-UU|-U-- Tuṭṭhubha

adhivāsaya bhikkhu aduṭṭhacitto” ti.

4-9: UPASENASUTTAṀ (39)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā rājagahe viharati, veḷuvane kalandakanivāpe. atha kho āyasmato upasenassa vaṅgantaputtassa rahogatassa patisallīnassa evaṃ cetaso parivittakko udapādi: “lābhā vata me, suladdham vata me, satthā ca me bhagavā araham sammāsambuddho, svākkhāte camhi dhammavinaye agārasmā anagāriyaṃ pabbajito, sabrahmacārino³ ca me sīlavanto kalyāṇadhammā, sīlesu camhi paripūrakārī, samāhito camhi ekaggacitto., arahā camhi khīṇāsavo, mahiddhiko camhi mahānubhāvo. bhaddakaṃ me jīvitam bhaddakaṃ maraṇan”-ti.

¹ BJT note: na karomī-ti cāha - palm leaf book.

² BJT note: parehi - palm leaf book.

³ BJT note: sabrahmacāriyo - printed edition of the text; sabrahmacārayo - printed edition of the commentary.

2. atha kho bhagavā āyasmato upasenassa vaṅgantaputtassa cetasā cetoparivitakkam-aññāya, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

---|--- ||---|--- navipula
“yaṃ jīvitam na tapati, maraṇante na socati,
---|--- ||---|---
sa ce diṭṭhapado dhīro, sokamajjhe na socati.

---|--- ||---|---
ucchinnabhavataṇhassa, santacittassa bhikkhuno,
---|--- ||---|---
vikkhīṇo jātisaṃsāro, natthi tassa punabbhavo” ti.

4-10: SĀRIPUTTASUTTAM (40)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmā sārīputto bhagavato avidūre nisīno hoti, pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, attano upasamaṃ paccavekkhamāno. addasā kho bhagavā āyasmantaṃ sārīputtaṃ avidūre nisīnaṃ, pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, attano upasamaṃ paccavekkhamānaṃ.

2. atha kho bhagavā etaṃ-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

---|--- ||---|---
“upasantasantacittassa netticchinnassa bhikkhuno,
---|--- ||---|---
vikkhīṇo jātisaṃsāro mutto so mārabandhanā” ti.

MEGHIYAVAGGO CATUTTHO

tassuddānaṃ:

Meghiyaṃ¹ Uddhataṃ² Gopālaṃ,³ Juṇhaṃ⁴ Nāgena pañcamam,
Piṇḍolo Sārīputto ca, Sundarī bhavati aṭṭhamam,
Upaseno Vaṅgantaputto, Sārīputto ca te dasā ti.

¹ BJT note: Meghiyo - palm leaf book.

² BJT note: Uddhatā - palm leaf book.

³ BJT note: Gopālo - palm leaf book.

⁴ BJT note: Juṇhā - palm leaf book.

SONAVAGGO ¹ PAÑCAMO

5-1: RĀJASUTTAṂ (41)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena rājā pasenadi kosalo mallikāya deviyā saddhiṃ uparipāsāḍavaragato hoti. atha kho rājā pasenadi kosalo mallikaṃ deviyaṃ etad-avoca: “atthi nu kho te mallike kocaṇṇo attanā piyataro?” ti. “natthi kho me mahārāja kocaṇṇo attanā piyataro ti. tuyhaṃ pana mahārāja atthaṇṇo koci attanā piyataro?” ti. “mayham-pi kho mallike natthaṇṇo koci attanā piyataro” ti.

2. atha kho rājā pasenadi kosalo pāsādā orohitvā, yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantam abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantam etad-avoca: “idhāhaṃ bhante mallikāya deviyā saddhiṃ uparipāsāḍavaragato mallikādeviyaṃ etad-avocaṃ: ‘atthi nu kho te mallike kocaṇṇo attanā piyataro?’ ti. evaṃ vutte, mallikādevī maṃ etad-avoca: ‘natthi kho me mahārāja kocaṇṇo attanā piyataro ti. tuyhaṃ pana mahārāja atthaṇṇo koci² attanā piyataro?’ ti. evaṃ vutte, ahaṃ bhante mallikaṃ deviyaṃ etad-avocaṃ: ‘mayham-pi kho mallike natthaṇṇo koci attanā piyataro’ ” ti.

3. atha kho bhagavā etaṃ-atthaṃ veditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

---,|UUUU|--- Rucirā x2
“sabbā disā anuparigamma cetasā,
---,|UUUU|---
nevaṃjjhagā piyataramattanā kvaci.
---,|UU|--- Tuṭṭhubha x2
evaṃ piyo puthu attā paresaṃ,
---,|UU|---
tasmā na hiṃse paramattakāmo” ti.

5-2: APPĀYUKASUTTAṂ (42)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. atha kho āyasmā ānando sāyanhasamayaṃ patisallānā vuṭṭhito yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantam abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā ānando bhagavantam etad-avoca: “acchariyaṃ bhante, abbhutaṃ bhante, yāva appāyukā hi bhante bhagavato mātā ahoṣi. sattāhajāte bhagavati, bhagavato mātā kālam-akāsi, tusitaṃ kāyaṃ upapajjī” ti.³ “evam-etaṃ ānanda appāyukā hi ānanda bodhisattamātaro honti, sattāhajātesu bodhisattesu bodhisattamātaro kālam karonti, tusitaṃ kāyaṃ upapajjantī” ti.

¹ BJT note: **Soṇattherassa** - palm leaf book.

² Editor’s note: BJT, **kocaṇṇo**, printer’s error, correct elsewhere.

³ BJT note: **upapajjati** - palm leaf book.

2. atha kho bhagavā etam-attham veditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

---U-|-,-U-|-U--- Tuṭṭhubha x 4
 “ye keci bhūtā bhavissanti ye vāpi,¹
 ---U-|-,-U-|-U---
 sabbe gamissanti pahāya dehaṃ.
 ---U-|-,-U-|-U---
 taṃ sabbaṃ jāniṃ kusalo veditvā,
 ---U-|-,-U-|-U---
 ātāpiyo brahmacariyaṃ careyyā” ti.

5-3: SUPPABUDDHAKUṬṬHISUTTAM (43)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā rājagahe viharati, veḷuvane kalandakanivāpe. tena kho pana samayena rājagahe suppabuddho nāma kuṭṭhi ahosi, manussadaḷiddo manussakapaṇo manussavarāko.

2. tena kho pana samayena bhagavā mahatiyā parisāya parivuto dhammaṃ desento nisinno hoti. addasā kho suppabuddho kuṭṭhi taṃ mahājanakāyaṃ dūrato va sannipatitaṃ. disvānassa etad-ahosi: “nissamsayaṃ kho ettha kiñci khādanīyaṃ vā bhojanīyaṃ vā bhājiyissati. yannūnāhaṃ yena so mahājanakāyo tenupasaṅkameyyaṃ. appeva nāmettha kiñci khādanīyaṃ vā bhojanīyaṃ vā labheyyanti.”

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3. atha kho suppabuddho kuṭṭhi yena so mahājanakāyo tenupasaṅkami. addasā kho suppabuddho kuṭṭhi bhagavantam mahatiyā parisāya parivutam dhammaṃ desentam nisinnam. disvānassa etad-ahosi: “na kho ettha kiñci khādanīyaṃ vā bhojanīyaṃ vā bhājiyati, samaṇo ayaṃ gotamo parisatiṃ dhammaṃ deseti. yannūnāham-pi dhammaṃ suṇeyyanti.” tattheva ekamantaṃ nisīdi. “aham-pi dhammaṃ sossāmī” ti. atha kho bhagavā sabbāvantam parisam cetasā cetoparicca manasākāsi: “ko nu kho idha bhabbo dhammaṃ viññātun?”-ti.

4. addasā kho bhagavā suppabuddham kuṭṭhiṃ tassam parisāyaṃ nisinnam, disvānassa etad-ahosi: “ayaṃ kho idha bhabbo dhammaṃ viññātun”-ti, suppabuddham kuṭṭhiṃ ārabha ānupubbikatham² kathesi, seyyathidaṃ: dānakatham, sīlakatham, saggakatham, kāmānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ, nekkhamme ca ānisaṃsaṃ pakāsesi. yadā bhagavā aññāsi suppabuddham kuṭṭhiṃ kallacittam muducittam vinīvaraṇacittam udaggacittam pasannacittam, atha yā buddhānaṃ sāmukkaṃsika dhammadesanā taṃ pakāsesi: dukkham samudayaṃ nirodham maggaṃ. seyyathā pi nāma suddham vattham apagatakālakaṃ sammad-eva rajanaṃ patigaṇheyya, evam-eva suppabuddhassa kuṭṭhissa tasmim yeva āsane virajaṃ vītamalaṃ dhammacakkhum udapādi: “yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhamman” -ti.

¹ Metre: BJT divides the first two lines incorrectly. In the first line we should exclude the second occurrence of **ye** m.c. line c has the Vedic opening.

² BJT note: **anupubbikatham** - palm leaf book; also seen somewhere else.

5. atha kho suppbuddho kuṭṭhi diṭṭhadhammo pattadhammo viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṃkatho vesārajjappatto aparappaccayo satthusāsane, uṭṭhāyāsana yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantam abhivādetvā,¹ ekamantaṃ nisīdi. ekamantaṃ nisinno kho suppbuddho kuṭṭhi bhagavantam etad-avoca: “abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathā pi bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintī ti. evam-eva bhagavatā anekapariyāyena dhammo pakāsito. esāhaṃ bhante bhagavantam saraṇaṃ gacchāmi, dhammañ-ca bhikkhusaṅghañ-ca. upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”-ti.

6. atha kho suppbuddho kuṭṭhi bhagavatā dhammiyā kathāya sandassito, samādapito, samuttejito, sampahaṃsito, bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsana bhagavantam abhivādetvā padakkhiṇaṃ katvā, pakkāmi.

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atha kho suppbuddham kuṭṭhiṃ acirapakkantaṃ² gāvī taruṇavacchā adhipātetvā jīvita voropesi.

7. atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṃsu, upasaṅkamitvā bhagavantam abhivādetvā, ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantam etad-avocuṃ: “yo so bhante suppbuddho nāma kuṭṭhi bhagavatā dhammiyā kathāya sandassito, samādapito, samuttejito, sampahaṃsito, so kālakato. tassa kā gati, ko abhisamparāyo?” ti

8. “paṇḍito bhikkhave suppbuddho kuṭṭhi, paccapādi dhammassānudhammaṃ, na ca maṃ dhammādhikaraṇaṃ vihesesi. suppbuddho³ bhikkhave kuṭṭhi tiṇṇaṃ saṃyojanānaṃ parikkhayā, sotāpanno avinipātadhammo niyato sambodhiparāyano” ti.

9. evaṃ vutte, aññataro bhikkhu bhagavantam etad-avoca: “ko nu kho bhante hetu, ko paccayo yena suppbuddho kuṭṭhi ahosi, manussadaḷiddo manussakapaṇo manussavarāko?” ti.

10. “bhūtapubbaṃ bhikkhave suppbuddho kuṭṭhi imasmiṃ yeva rājagahe seṭṭhiputto ahosi. so uyyānabhūmiṃ niyyanto addasa tagarasikhiṃ paccekabuddhaṃ nagaraṃ piṇḍāya pavisantaṃ, disvānassa etad-ahosi: “kvāyaṃ kuṭṭhi kuṭṭhicīvarena hi vicaratī?” ti, niṭṭhuhitvā apasabyato⁴ karitvā pakkāmi. so tassa kammaṃ vipākena bahūni vassāni bahūni vassasatāni, bahūni vassasahassāni bahūni vassasatasahassāni niraye paccittha. tasseva kammaṃ vipākāvasesena imasmiṃ yeva rājagahe kuṭṭhi ahosi, manussadaḷiddo manussakapaṇo manussavarāko. so tathāgatappaveditaṃ dhammavinayaṃ āgamma saddhaṃ samādiyi, sīlaṃ samādiyi, suttaṃ samādiyi, cāgaṃ samādiyi, paññaṃ samādiyi.

¹ Editor’s note: BJT, *abhivādetvā*, printer’s error, correct elsewhere.

² BJT note: *atha kho suppbuddham acirapakkantaṃ* - palm leaf book.

³ Editor’s note: BJT, *sūppabuddho*, printer’s error, correct elsewhere.

⁴ BJT note: *apasabyāmato* - Thai; *apasāda* - Dhammapada commentary; *apasahavyataṃ* = *ivetaṭa nisise??*

so tathāgatappaveditaṃ dhammavinayaṃ āgamma saddhaṃ samādiyitvā, sīlaṃ samādiyitvā, suttaṃ samādiyitvā, cāgaṃ samādiyitvā, paññaṃ samādiyitvā, kāyassa bhedaṃ, paraṃ maraṇā, sugatiṃ saggaṃ lokaṃ upapanno, devānaṃ tāvatiṃsānaṃ sahaḃyatamaṃ. so tattha aññe deve atirocati vaṇṇena ceva yasasā cā” ti.

11. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

— — — — — || — — — — — Anuṭṭhubha
“cakkhumā visamāniva vijjamāne parakkame,
— — — — — || — — — — —
paṇḍito jīvalokasmiṃ pāpāni parivajjaye” ti.

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5-4: KUMĀRAKASUTTAṀ (44)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena sambahulā kumārakā antarā ca sāvatthiṃ antarā ca jetavanaṃ macchake bādhenti. atha kho bhagavā pubbanhasamayaṃ nivāsetvā, pattacīvaram-ādāya, sāvatthiṃ piṇḍāya pāvisi. addasā kho bhagavā te sambahule kumārake antarā ca sāvatthiṃ antarā ca jetavanaṃ macchake bādhente. disvāna, yena te kumārakā tenupasaṅkami, upasaṅkamitvā te kumārake etad-avoca: “bhāyatha tumhe¹ kumārakā dukkhassa? appiyaṃ vo dukkhaṃ?”-ti. “evaṃ bhante bhāyāma mayaṃ² dukkhassa, appiyaṃ no dukkhaṃ”-ti.

2. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

— — — — — || — — — — — pathyā throughout
“sace bhāyatha dukkhassa, sace vo dukkhaṃ-appiyaṃ,
— — — — — || — — — — —
mākattha pāpakaṃ kammaṃ, āvi vā yadi vā raho.

— — — — — || — — — — —
sace ca pāpakaṃ kammaṃ karissatha karoṭṭhā vā,
— — — — — || — — — — —
na vo dukkhā pamuttyatthi upecca pi palāyatan”-ti.

5-5: UPOSATHASUTTAṀ (45)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, pubbārāme migāramātupāsāde. tena kho pana samayena bhagavā tadahuposathe bhikkhusaṅghaparivuto nisinno hoti. atha kho āyasmā ānando abhikkantāya rattiyaṃ nikkhante paṭhame yāme, utthāyāsanaṃ ekamsaṃ cīvaram katvā yena bhagavā tenaṇjaliṃ paṇāmetvā bhagavantamaṃ etad-avoca: “abhikkantā bhante ratti, nikkhanto

¹ BJT note: vo tumhe - seen somewhere.

² BJT note: mayaṃ bhante - seen somewhere.

paṭhamo yāmo, cīranisinno bhikkhusaṅgho, uddisatu bhante bhagavā bhikkhūnaṃ pātimokkhaṃ”-ti. evaṃ vutte, bhagavā tuṇhī ahosi. dutiyam-pi kho āyasmā ānando abhikkantāya rattiya, nikkhante majjhime yāme, uttāyāsana ekamsaṃ cīvaraṃ katvā yena bhagavā tenaṅjaliṃ paṇāmetvā bhagavantaṃ etad-avoca: “abhikkantā bhante ratti, nikkhanto majjhimo yāmo, cīranisinno bhikkhusaṅgho, uddisatu bhante bhagavā bhikkhūnaṃ pātimokkhaṃ”-ti. dutiyam-pi kho bhagavā tuṇhī ahosi. tatiyam-pi kho āyasmā ānando abhikkantāya rattiya, nikkhante pacchime yāme, uddhaṭe aruṇe, nandimukhiya rattiya, uttāyāsana ekamsaṃ cīvaraṃ katvā yena bhagavā tenaṅjaliṃ paṇāmetvā bhagavantaṃ etad-avoca: “abhikkantā bhante ratti, nikkhanto pacchimo yāmo, uddhaṭo aruṇo, nandimukhī ratti, cīranisinno bhikkhusaṅgho, uddisatu bhante bhagavā bhikkhūnaṃ pātimokkhaṃ”-ti. “aparissuddhā ānanda parisā” ti.

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2. atha kho āyasmato mahāmoggallānassa etad-ahosi: “kaṃ nu kho bhagavā puggalaṃ sandhāya evaṃ-āha: ‘aparissuddhā ānanda parisā’?” ti. atha kho āyasmā mahāmoggallāno sabbāvantaṃ bhikkhusaṅghaṃ cetasa ceto paricca manasākāsi. addasā kho āyasmā mahāmoggallāno taṃ puggalaṃ dussilaṃ, pāpadhammaṃ asucisaṅkassarasamācāraṃ paṭicchannakammantaṃ assamaṇaṃ samaṇapaṭiññaṃ abrahmacāriṃ brahmacāripaṭiññaṃ,¹ antopūtiṃ avassutaṃ kasambujātaṃ majjhe bhikkhusaṅghassa nisinnaṃ. disvāna, uttāyāsana yena so puggalo tenupasaṅkami, upasaṅkamitvā, taṃ puggalaṃ etad-avoca: “uttāhāvuso diṭṭhosi bhagavatā, natthi te bhikkhūhi saddhiṃ saṃvāso” ti. atha kho so puggalo tuṇhī ahosi. dutiyam-pi kho āyasmā mahāmoggallāno taṃ puggalaṃ etad-avoca: “uttāhāvuso diṭṭhosi bhagavatā, natthi te bhikkhūhi saddhiṃ saṃvāso” ti. dutiyam-pi kho so puggalo tuṇhī ahosi. tatiyam-pi kho āyasmā mahāmoggallāno taṃ puggalaṃ etad-avoca: “uttāhāvuso diṭṭhosi bhagavatā, natthi te bhikkhūhi saddhiṃ saṃvāso” ti. tatiyam-pi kho so puggalo tuṇhī ahosi.

3. atha kho āyasmā mahāmoggallāno taṃ puggalaṃ bāhāyaṃ gahetvā, bahidvārakoṭṭhakā nikkhāmetvā, sūcihaṭikaṃ datvā yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ etad-avoca: “nikkhāmito bhante so puggalo mayā, parisuddhā parisā, uddisatu bhante bhagavā bhikkhūnaṃ pātimokkhaṃ”-ti. “acchariyaṃ moggallāna, abbhutaṃ moggallāna, yāva bāhā gahaṇā pi nāma so moghapuriso āgamessati” ti.

4. atha kho bhagavā bhikkhū āmantesi: “na dānāhaṃ bhikkhave itoparaṃ uposathaṃ karissāmi, pātimokkhaṃ uddisissāmi. tumheva dāni bhikkhave itoparaṃ uposathaṃ kareyyātha, pātimokkhaṃ uddiseyyātha. aṭṭhānaṃ-etaṃ bhikkhave anavakāso, yaṃ tathāgato aparissuddhāya parisāya uposathaṃ kareyya, pātimokkhaṃ uddiseyya.

5. aṭṭhime bhikkhave mahāsamudde acchariya abbhutā dhammā, ye disvā disvā asurā mahāsamudde abhiraṃanti. katame aṭṭha?²

¹ Editor’s note: BJT, brahmacārīpaṭiññaṃ.

² BJT note: nadānāhaṃ bhikkhave ajjatagge uposathaṃ karissāmi pātimokkhaṃ uddisissāmi-ti - Aṭṭhaṅguttare Pahārādasuttaṃ.

(1) mahāsamuddo bhikkhave anupubbaninno, anupubbapoṇo, anupubbapabbhāro, nāyakeneva papāto. yaṃ bhikkhave mahāsamuddo anupubbaninno, anupubbapoṇo, anupubbapabbhāro, nāyakeneva papāto. ayam bhikkhave mahāsamudde paṭhamo acchariyō abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhīramanti.

(2) puna caparaṃ bhikkhave mahāsamuddo t̥hitadhammo velaṃ nātivattati. yaṃ bhikkhave mahāsamuddo t̥hitadhammo velaṃ nātivattati. ayam-pi bhikkhave mahāsamudde dutiyo acchariyō abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhīramanti.

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3) puna caparaṃ bhikkhave mahāsamuddo na matena kuṇapena saṃvasati, yaṃ hoti mahāsamudde mataṃ kuṇapaṃ taṃ khippañ-ñeva tīraṃ vāheti,¹ thalaṃ ussādeti.² yaṃ bhikkhave mahāsamuddo na matena kuṇapena saṃvasati, yaṃ hoti mahāsamudde mataṃ kuṇapaṃ taṃ khippañ-ñeva tīraṃ vāheti, thalaṃ ussādeti. ayam-pi bhikkhave mahāsamudde tatiyo acchariyō abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhīramanti.

(4) puna caparaṃ bhikkhave yā kāci mahānadiyo, seyyathīdaṃ: gaṅgā, yamunā, aciravatī, sarabhū, mahī, tā mahāsamuddaṃ patvā jahanti purimāni nāmagottāni, mahāsamuddo tveva saṅkhaṃ gacchanti. yaṃ bhikkhave, yā kāci mahānadiyo, seyyathīdaṃ: gaṅgā, yamunā, aciravatī, sarabhū, mahī, tā mahāsamuddaṃ patvā jahanti purimāni nāmagottāni, mahāsamuddo tveva saṅkhaṃ gacchanti. ayam-pi bhikkhave mahāsamudde catuttho acchariyō abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhīramanti.

(5) puna caparaṃ bhikkhave yā ca loke savantiyo mahāsamuddaṃ appenti, yā ca antaḷikkhā dhārā papatanti, na tena mahāsamuddassa ūnattaṃ vā pūrattaṃ vā paññāyati. yaṃ bhikkhave yā ca loke savantiyo mahāsamuddaṃ appenti, yā ca antaḷikkhā dhārā papatanti, na tena mahāsamuddassa ūnattaṃ vā pūrattaṃ vā paññāyati, ayam-pi bhikkhave mahāsamudde pañcama acchariyō abbhutadhammo,³ yaṃ disvā disvā asurā mahāsamudde abhīramanti.

(6) puna caparaṃ bhikkhave mahāsamuddo ekaraso loṇaraso. yaṃ bhikkhave mahāsamuddo ekaraso loṇaraso, ayam-pi bhikkhave mahāsamudde chaṭṭho acchariyō abbhutadhammo, yaṃ disvā disvā asurā mahāsamudde abhīramanti.

¹ BJT note: **pāpeti** - in some places.

² BJT note: **ussāreti** - palm leaf book, printed book.

³ BJT note: **abbhuto dhammo** - palm leaf book. Editor's note: BJT: **abbhūtaḍḍhammo** here, but elsewhere **abbhutaḍḍhammo**.

(7) puna caparaṃ bhikkhave mahāsamuddo bahūratano,¹ anekaratano. tatrimāni ratanāni, seyyathīdaṃ: muttā, maṇi, veḷuriyo, saṅkho, silā, pavāḷaṃ, rajataṃ, jātārūpaṃ, lohitaṅko, masāragallaṃ. yaṃ bhikkhave mahāsamuddo bahuratano, anekaratano, tatrimāni ratanāni, seyyathīdaṃ: muttā, maṇi, veḷuriyo, saṅkho, silā, pavāḷaṃ, rajataṃ, jātārūpaṃ, lohitaṅko, masāragallaṃ, ayam-pi bhikkhave mahāsamudde sattamo acchariyo abbhutadhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti.

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(8) puna caparaṃ bhikkhave mahāsamuddo mahataṃ bhūtānaṃ āvāso, tatrima bhūtā: timi, timiṅgalo, timirapiṅgalo, asurā, nāgā, gandhabbā, santi mahāsamudde yojanasatikā pi attabhāvā, dviyojanasatikā pi attabhāvā, tiyojanasatikā pi attabhāvā, catuyojanasatikā pi attabhāvā, pañcayojanasatikā pi attabhāvā. yaṃ bhikkhave mahāsamuddo mahataṃ bhūtānaṃ āvāso, tatrima bhūtā: timi, timiṅgalo, timirapiṅgalo, asurā, nāgā, gandhabbā, santi mahāsamudde yojanasatikā pi attabhāvā, dviyojanasatikā pi attabhāvā, tiyojanasatikā pi attabhāvā, catuyojanasatikā pi attabhāvā, pañcayojanasatikā pi attabhāvā, ayam-pi bhikkhave mahāsamudde aṭṭhamo acchariyo abbhutadhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti.

ime kho bhikkhave mahāsamudde aṭṭha acchariyā abbhutadhammā,² ye disvā disvā asurā mahāsamudde abhiramanti.

6. evam-eva kho bhikkhave imasmiṃ dhammavinaye aṭṭha acchariyā abbhutadhammā, ye disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti. katame aṭṭha?

(1) seyyathā pi bhikkhave mahāsamuddo anupubbaninno, anupubbapoṇo, anupubbapabbhāro, nāyatakeneva papāto, evam-eva kho bhikkhave imasmiṃ dhammavinaye anupubbasikkhā, anupubbakiriyā, anupubbapaṭipadā, nāyatakeneva aññāpaṭivedho. yaṃ bhikkhave imasmiṃ dhammavinaye anupubbasikkhā, anupubbakiriyā, anupubbapaṭipadā, nāyatakeneva aññāpaṭivedho, ayam bhikkhave imasmiṃ dhammavinaye paṭhamo acchariyo abbhutadhammo,³ yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti.

(2) seyyathā pi bhikkhave mahāsamuddo ṭhitadhammo velaṃ nātivattati, evam-eva kho bhikkhave yaṃ mayā sāvakānaṃ sikkhāpadaṃ paññattaṃ, taṃ mama sāvakā jīvitahetu pi nātikkamanti. yaṃ bhikkhave mayā sāvakānaṃ sikkhāpadaṃ paññattaṃ taṃ mama sāvakā jīvitahetu pi nātikkamanti. ayam-pi bhikkhave imasmiṃ dhammavinaye dutiyo acchariyo abbhutadhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti.

¹ Editor's note: BJT, **bahūratano**, but **bahuratano** elsewhere.

² BJT note: **abbhutā dhammā** - palm leaf book.

³ BJT note: **abbhuto dhammo** - palm leaf book; and in similar places below.

(3) seyyathā pi bhikkhave mahāsamuddo na matena kuṇapena saṃvasati, yaṃ hoti mahāsamudde matam kuṇapam tam khippañ-ñeva tīram vāheti, thalam ussādeti, evam-eva kho bhikkhave yo so puggalo dussīlo pāpadhammo,¹ asucisaṅkassarasamācāro, paṭicchannakammanto, assamaṇo samaṇapaṭiñño, abrahmacārī brahmacārīpaṭiñño,² antopūti avassuto kasambujāto, na tena saṅgho saṃvasati, atha kho naṃ khippañ-ñeva sannipatitvā ukkhipati, [BJT Page 236] kiñcāpi so hoti majjhe bhikkhusaṅghassa nisinno atha kho so ārakāva saṅghamhā saṅgho ca tena. yaṃ bhikkhave yo so puggalo dussīlo, pāpadhammo, asucisaṅkassarasamācāro, paṭicchannakammanto, assamaṇo samaṇapaṭiñño, abrahmacārī brahmacārīpaṭiñño, antopūti avassuto kasambujāto, na tena saṅgho saṃvasati. atha kho naṃ khippañ-ñeva sannipatitvā ukkhipati, kiñcāpi so hoti majjhe bhikkhusaṅghassa nisinno atha kho so ārakāva saṅghamhā saṅgho ca tena, ayam-pi bhikkhave imasmiṃ dhammavinaye tatiyo accharīyo abbhutadhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhīramanti.

(4) seyyathā pi bhikkhave yā kāci mahānadiyo, seyyathīdaṃ: gaṅgā, yamunā, acīravatī, sarabhū, mahī, tā mahāsamuddam patvā³ jahanti pūrimāni nāmagottāni, mahāsamuddo tveva saṅkham gacchanti, evam-eva kho bhikkhave cattāro me vaṇṇā: khattiyā, brāhmaṇā, vessā, suddā, te tathāgatappavedite dhammavinaye agārasmā anagāriyam pabbajitvā, jahanti purimāni nāmagottāni, samaṇā sakyaputtiyā tveva saṅkham gacchanti. yaṃ bhikkhave cattāro me vaṇṇā: khattiyā, brāhmaṇā, vessā, suddhā, te tathāgatappavedite dhammavinaye agārasmā anagāriyam pabbajitvā, jahanti purimāni nāmagottāni, samaṇā sakyaputtiyā tveva saṅkham gacchanti, ayam-pi bhikkhave imasmiṃ dhammavinaye catuttho accharīyo abbhutadhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhīramanti.

(5) seyyathā pi bhikkhave yā ca loke savantiyo mahāsamuddam appenti, yā ca antaḷikkhā dhārā papatanti, na tena mahāsamuddassa ūnattam vā pūrattam vā paññāyati, evam-eva kho bhikkhave bahū ce pi bhikkhū anupādisesāya nibbānadhātuyā parinibbāyanti, na tena nibbānadhātuyā ūnattam vā pūrattam vā paññāyati. yaṃ bhikkhave bahū ce pi bhikkhū, anupādisesāya nibbānadhātuyā parinibbāyanti, na tena nibbānadhātuyā ūnattam vā pūrattam vā paññāyati, ayam-pi bhikkhave imasmiṃ dhammavinaye pañcama accharīyo abbhutadhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhīramanti.

(6) seyyathā pi bhikkhave mahāsamuddo ekaraso loṇaraso, evam-eva kho bhikkhave ayam dhammavinayo ekaraso vimuttiraso. yaṃ bhikkhave ayam dhammavinayo ekaraso vimuttiraso, ayam-pi bhikkhave imasmiṃ dhammavinaye chaṭṭho accharīyo abbhutadhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhīramanti.

¹ Editor's note: BJT, **papadhammo**, printer's error, correct elsewhere.

² Editor's note: BJT, **brahmacārīpaṭiññaṃ**.

³ BJT note: **pattā** - ChS.

(7) seyyathā pi bhikkhave mahāsamuddo¹ bahuratano, anekaratano, tatrimāni ratanāni: seyyathīdaṃ: muttā, maṇi, veḷuriyo, saṅkho, silā, pavāḷaṃ, rajataṃ, jātārūpaṃ, lohitaṅko, masāragallaṃ, evaṃ-eva kho bhikkhave ayaṃ dhammavinayo bahuratano, anekaratano, tatrimāni ratanāni: seyyathīdaṃ: cattāri satipaṭṭhānāni,² cattāri sammappadhānāni,³ cattāro iddhipādā, pañcendriyāni, pañcabalāni, sattabojjhaṅgā, ariyo aṭṭhaṅgiko maggo. yaṃ bhikkhave ayaṃ dhammavinayo bahuratano, anekaratano, tatrimāni ratanāni: seyyathīdaṃ: cattāri satipaṭṭhānāni, cattāri sammappadhānāni,⁴ cattāro iddhipādā, pañcendriyāni, pañcabalāni, sattabojjhaṅgā, ariyo aṭṭhaṅgiko maggo, ayam-pi bhikkhave imasmiṃ dhammavinaye sattamo acchariyo abbhutadhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti.

(8) seyyathā pi bhikkhave mahāsamuddo mahataṃ bhūtānaṃ āvāso, tatrima bhūtā: timi, timiṅgalo, timirapiṅgalo, asurā, nāgā, gandhabbā, santi mahāsamudde yojanasatikā pi attabhāvā, dviyojanasatikā pi attabhāvā, tiyojanasatikā pi attabhāvā, catuyojanasatikā pi attabhāvā, pañcayojanasatikā pi attabhāvā, evaṃ-eva kho bhikkhave ayaṃ dhammavinayo mahataṃ bhūtānaṃ āvāso, tatrima bhūtā: sotāpanno, sotāpattiphalasacchikiriyāya paṭipanno, sakadāgāmi, sakadāgāmiphalasacchikiriyāya paṭipanno, anāgāmi, anāgāmiphalasacchikiriyāya paṭipanno, arahā, arahattaphalasacchikiriyāya⁵ paṭipanno. yaṃ bhikkhave ayaṃ dhammavinayo mahataṃ bhūtānaṃ āvāso, tatrima bhūtā: sotāpanno, sotāpattiphalasacchikiriyāya paṭipanno, sakadāgāmi, sakadāgāmiphalasacchikiriyāya paṭipanno, anāgāmi, anāgāmiphalasacchikiriyāya paṭipanno, arahā, arahattaphalasacchikiriyāya paṭipanno,⁶ ayaṃ bhikkhave imasmiṃ dhammavinaye aṭṭhamo acchariyo abbhutadhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti. ime kho bhikkhave imasmiṃ dhammavinaye aṭṭha acchariyā, abbhutadhammā,⁷ ye disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti” ti.

¹ Editor’s note: BJT, mahasammuddo, printer’s error, correct elsewhere.

² BJT note: cattāro satipaṭṭhānā - everywhere else.

³ BJT note: cattāro sammappadhānā - everywhere else.

⁴ BJT note: cattāro satipaṭṭhānā, cattāro sammappadhānā - everywhere else.

⁵ BJT note: arahattāya - ChS.

⁶ Editor’s note: the passage yaṃ bhikkhave ayaṃ dhammavinayo mahataṃ bhūtānaṃ āvāso, tatrima bhūtā: sotāpanno, sotāpattiphalasacchikiriyāya paṭipanno, sakadāgāmi, sakadāgāmiphalasacchikiriyāya paṭipanno, anāgāmi, anāgāmiphalasacchikiriyāya paṭipanno, arahā, arahattaphalasacchikiriyāya paṭipanno, is missing from BJT, by mistake. Restored in this edition.

⁷ BJT note: abbhutā dhammā - palm leaf book.

7. atha kho bhagavā etam-attham veditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

—○○○|○○— ||○○—|○○— Anuṭṭhubha
 “channam-ativivassati¹ vivaṭaṃ nātivassati,
 ———|○○— ||———|○○— savipula
 tasmā channaṃ vivaretha evaṃ taṃ nātivassatī” ti.

5-6: SOṆASUTTAM (46)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmā mahākaccāyano avantisu viharati, kuraraghare pavatte pabbate. tena kho pana samayena soṇo upāsako kuṭikaṇṇo āyasmato mahākaccāyanassa upaṭṭhāko hoti. atha kho soṇassa upāsakassa kuṭikaṇṇassa rahogatassa patisallīṇassa² evaṃ cetaso parivitaṃ udapādi: “yathā yathā kho ayyo mahākaccāyano dhammaṃ deseti, na-y-idam sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ, ekantaparisuddhaṃ saṅkhalikhitam brahmacariyaṃ caritaṃ. yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyan”-ti.

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2. atha kho soṇo upāsako kuṭikaṇṇo yenāyasmā mahākaccāyano tenupasaṅkami, upasaṅkamitvā āyasmantaṃ mahākaccāyanaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinno kho soṇo upāsako kuṭikaṇṇo āyasmantaṃ mahākaccāyanaṃ etad-avoca: “idha mayhaṃ bhante rahogatassa patisallīṇassa evaṃ cetaso parivitaṃ udapādi: ‘yathā yathā kho ayyo mahākaccāyano dhammaṃ deseti, na-y-idam sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ, ekantaparisuddhaṃ saṅkhalikhitam brahmacariyaṃ caritaṃ. yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā, agārasmā anagāriyaṃ pabbajeyyan’-ti. pabbājetu maṃ bhante ayyo mahākaccāyano” ti.

3. evaṃ vutte, āyasmā mahākaccāyano soṇaṃ upāsakaṃ kuṭikaṇṇaṃ etad-avoca: “dukkaraṃ kho soṇa yāvajīvaṃ ekabhantaṃ ekaseyyaṃ brahmacariyaṃ, iṅha tvaṃ soṇa tattheva agārikabhūto samāno, buddhānaṃ sāsanaṃ anuyuñja, kālayuttaṃ ekabhantaṃ ekaseyyaṃ brahmacariyaṃ”-ti. atha kho soṇassa upāsakassa kuṭikaṇṇassa yo ahosi pabbajjābhisaṅkhāro so paṭippassambhi.

4. dutiyaṃ-pi kho soṇassa upāsakassa kuṭikaṇṇassa rahogatassa patisallīṇassa evaṃ cetaso parivitaṃ udapādi: “yathā yathā kho ayyo mahākaccāyano dhammaṃ deseti, na-y-idam sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ, ekantaparisuddhaṃ saṅkhalikhitam brahmacariyaṃ caritaṃ. yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā, agārasmā anagāriyaṃ pabbajeyyan”-ti. dutiyaṃ-pi kho soṇo

¹ BJT note: **channaṃ ativassatī** - palm leaf book.

² Editor’s note: note that BJT writes **paṭisallīṇ-** in this sutta, but **paṭisallīn-** elsewhere, (also normally **paṭisallān-**).

upāsako kuṭikaṇṇo yenāyasmā mahākaccāyano tenupasaṅkami, upasaṅkamitvā āyasmantaṃ mahākaccāyanaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinno kho soṇo upāsako kuṭikaṇṇo,¹ āyasmantaṃ mahākaccāyanaṃ etad-avoca: “idha mayhaṃ bhante rahogatassa patisallīṇassa evaṃ cetaso parivitaṅko udapādi: ‘yathā yathā kho ayyo mahākaccāyano dhammaṃ deseti, na-y-idaṃ sukaraṃ agāraṃ ajjhāvasati ekantaparipuṇṇaṃ, ekantaparisuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ caritaṃ. yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā, agārasmā anagāriyaṃ pabbajeyyaṃ’-ti. pabbājetu maṃ bhante ayyo mahākaccāyano” ti.

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5. dutiyam-pi kho āyasmā mahākaccāyano soṇaṃ upāsakaṃ kuṭikaṇṇaṃ etad-avoca: “dukkaraṃ kho soṇa yāvajīvaṃ ekabhattaṃ ekaseyyaṃ brahmacariyaṃ, iṅha tvam soṇa tattheva agārikabhūto samāno, buddhānaṃ sāsanaṃ anuyuñja, kālayuttaṃ ekabhattaṃ ekaseyyaṃ brahmacariyaṃ”-ti. dutiyam-pi kho soṇassa upāsakassa kuṭikaṇṇassa yo ahosi pabbajjābhisāṅkhāro so paṭippassambhi.

6. tatiyam-pi kho soṇassa upāsakassa kuṭikaṇṇassa rahogatassa patisallīṇassa evaṃ cetaso parivitaṅko udapādi: “yathā yathā kho ayyo mahākaccāyano dhammaṃ deseti, na-y-idaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ, ekantaparisuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ caritaṃ. yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā, agārasmā anagāriyaṃ pabbajeyyaṃ”-ti. tatiyam-pi kho soṇo upāsako kuṭikaṇṇo yenāyasmā mahākaccāyano tenupasaṅkami, upasaṅkamitvā āyasmantaṃ mahākaccāyanaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinno kho soṇo upāsako kuṭikaṇṇo āyasmantaṃ mahākaccāyanaṃ etad-avoca: “idha mayhaṃ bhante rahogatassa patisallīṇassa evaṃ cetaso parivitaṅko udapādi: ‘yathā yathā kho ayyo mahākaccāyano dhammaṃ deseti, na-y-idaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ caritaṃ. yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā, agārasmā anagāriyaṃ pabbajeyyaṃ’-ti. pabbājetu maṃ bhante ayyo mahākaccāyano” ti.

7. atha kho āyasmā mahākaccāyano soṇaṃ upāsakaṃ kuṭikaṇṇaṃ pabbājesi. tena kho pana samayena avantidakkhiṇāpatho appabhikkhuko hoti. atha kho āyasmā mahākaccāyano tiṇṇaṃ vassānaṃ accayena, kicchena kasirena tato tato dasavaggaṃ bhikkhusaṅghaṃ sannipādetvā, āyasmantaṃ soṇaṃ upasampādesi.

8. atha kho āyasmato soṇassa vassaṃ vutthassa, rahogatassa patisallīṇassa evaṃ cetaso parivitaṅko udapādi: “na kho me so bhagavā sammukhā diṭṭho, api ca suto yeva me so bhagavā īdiso ca īdiso cā ti. sace maṃ upajjhāyo anujāneyya gaccheyyāhaṃ taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ”-ti. atha kho āyasmā soṇo sāyanhasamayaṃ patisallāṇā vuṭṭhito, yenāyasmā mahākaccāyano tenupasaṅkami, upasaṅkamitvā āyasmantaṃ mahākaccāyanaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā soṇo āyasmantaṃ mahākaccāyanaṃ etad-avoca: “idha

¹ Editor’s note: the passage āyasmantaṃ mahākaccāyanaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinno kho soṇo upāsako kuṭikaṇṇo is missing in BJT by mistake, restored in this edition.

mayhaṃ bhante rahogatassa patisallīṇassa evaṃ cetaso parivitakko udapādi: “na kho me so bhagavā sammukhā diṭṭho, api ca suto yeva me so bhagavā īdiso ca īdiso cā ti. sace maṃ upajjhāyo anujāneyya gaccheyyāhaṃ taṃ bhagavantam dassanāya arahantaṃ sammāsambuddhan”-ti. “sādhū sādhū soṇa gaccha tvam soṇa, taṃ bhagavantam dassanāya arahantaṃ sammāsambuddhan-ti.

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9. dakkhissasi tvam soṇa taṃ bhagavantam pāsādikam pasādanīyam santindriyam santamānasam uttamasamathadamathamanuppattam dantaṃ guttaṃ yatindriyam nāgaṃ. disvāna, mama vacanena bhagavato pāde sirasā vandāhi, appābādham appātāṅkam lahuṭṭhānam balaṃ phāsuvihāraṇ-ca puccha:¹ ‘upajjhāyo me bhante āyasmā mahākaccāyano, bhagavato pāde sirasā vandati, appābādham appātāṅkam lahuṭṭhānam balaṃ phāsuvihāraṇ-ca pucchati?’ ” ti. “evaṃ bhante,” ti kho āyasmā soṇo āyasmato mahākaccāyanassa bhāsitaṃ abhinanditvā anumoditvā, āyasmantaṃ mahākaccāyanaṃ abhivādetvā, padakkhiṇaṃ katvā, senāsanam saṃsāmetvā, pattacīvaram-ādāya, yena sāvattihī tena cārikam pakkāmi. anupubbena cārikam caramāno yena sāvattihī,² jetavanaṃ anāthapiṇḍikassa ārāmo yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantam abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā soṇo bhagavantam etad-avoca: “upajjhāyo me bhante āyasmā mahākaccāyano bhagavato pāde sirasā vandati, appābādham appātāṅkam lahuṭṭhānam balaṃ phāsuvihāraṇ-ca pucchati” ti. “kacci bhikkhu khamanīyam? kacci yāpanīyam? kaccisi appakilamathena addhānam āgato? na ca piṇḍakena kilantosī?” ti “khamanīyam bhagavā, yāpanīyam bhagavā, appakilamathena cāham bhante addhānam āgato, na ca piṇḍakena kilantomhī” ti.

10. atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “imassānanda āgantukassa bhikkhuno senāsanam paññāpehi” ti. atha kho āyasmato ānandassa etad-ahosi: “yassa kho maṃ bhagavā āṇāpeti: ‘imassānanda āgantukassa bhikkhuno senāsanam paññāpehi’ ti, icchatī bhagavā tena bhikkhunā saddhiṃ ekavihāre vatthum. icchatī bhagavā āyasmatā soṇena saddhiṃ ekavihāre vatthum, yasmiṃ vihāre bhagavā viharati, tasmīṃ vihāre āyasmato soṇassa senāsanam paññāpesi.” atha kho bhagavā bahudevarattim abbhokāse nisajjāya vītināmetvā, pāde pakkhāletvā vihāram pāvīsi. āyasmā pi kho soṇo bahudevarattim abbhokāse nisajjāya vītināmetvā, pāde pakkhāletvā vihāram pāvīsi. atha kho bhagavā rattiyaṃ paccūsasamayam paccuṭṭhāya, āyasmantaṃ soṇam ajjhesi: “paṭibhātu taṃ bhikkhu dhammo³ bhāsitaṃ”-ti. “evaṃ bhante,” ti kho āyasmā soṇo bhagavato paṭissutvā, soṇa aṭṭhakavaggikāni sabbāneva sarena abhaṇī. atha kho bhagavā āyasmato soṇassa sarabhaññāpariyosāne abbanumodi: “sādhū sādhū bhikkhu, suggahitāni bhikkhu, soṇa aṭṭhakavaggikāni sumanasikatāni supadhārītāni, kalyāṇiyāsi⁴ vācāya samannāgato vissatṭhāya aneḷagalāya atthassa viññāpaniyā. kativassosi tvam bhikkhū?” ti. “ekavasso ahaṃ bhagavā” ti. “kissa pana tvam bhikkhu evaṃ ciraṃ akāsi?” ti “ciraḍiṭṭho me bhante kāmesu ādīnava, api ca sambādho gharāvāso bahukicco bahukaraṇīyo” ti.

¹ BJT note: **pucchāhi**-ti - ChS.

² Editor’s note: BJT, **sāvattihī**, printer’s error, correct elsewhere.

³ BJT note: **dhammaṃ** - palm leaf book.

⁴ BJT note: **kalyāṇiyāva** - ChS.

11. atha kho bhagavā etam-atthaṃ veditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

-----|U-----||-----|U-U-
“disvā ādīnaṃ loke, ñatvā dhammaṃ nirūpadhiṃ,
U-UU|U-----||-----UU|U-U-
ariyo na ramatī pāpe, pāpe na ramatī suci” ti.

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5-7: REVATASUTTAM (47)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmā kaṅkhārevato bhagavato avidūre nisinno hoti, pallaṅkaṃ ābhujitvā, ujuṃ kāyaṃ paṇidhāya, attano¹ kaṅkhāvitaraṇavisuddhiṃ paccavekkhamāno. addasā kho bhagavā āyasmantaṃ kaṅkhārevataṃ avidūre nisinnaṃ, pallaṅkaṃ ābhujitvā, ujuṃ kāyaṃ paṇidhāya, attano kaṅkhāvitaraṇavisuddhiṃ paccavekkhamānaṃ.

2. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

--U--|-,UU|-U-- Tuṭṭhubha x 4
 “yā kāci kaṅkhā idha vā huraṃ vā,
 UU--U--|-,UU|-U--
 sakavediyā vā paravediyā vā,
 --U-,|--UU|-U--
 jhāyino² tā pajahanti sabbā,³
 --U-,|--U--|--U--
 ātāpino brahmacariyaṃ carantā” ti.

5-8: ĀNANDASUTTAM (48)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā rājagahe viharati, veḷuvane kalandakanivāpe. tena kho pana samayena āyasmā ānando tadahuposathe pubbanhasamayaṃ nivāsetvā, pattacīvaram-ādāya, rājagahaṃ piṇḍāya pāvīsi. addasā kho devadatto āyasmantaṃ ānandaṃ rājagahe piṇḍāya carantaṃ, disvāna, yena āyasmā ānando tenupasaṅkami, upasaṅkamitvā, āyasmantaṃ ānandaṃ etad-avoca: “ajjatagge dānāhaṃ āvuso ānanda aññatreva bhagavatā, aññatra bhikkhusaṅghā uposathaṃ karissāmi saṅghakammāni cā” ti. atha kho āyasmā ānando rājagahe piṇḍāya caritvā, pacchābhattaṃ piṇḍapāṭapaṭikkanto, yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etad-avoca: “idhāhaṃ bhante pubbanhasamayaṃ nivāsetvā, pattacīvaram-ādāya, rājagahaṃ piṇḍāya pāvīsiṃ. addasā kho maṃ bhante devadatto rājagahe piṇḍāya carantaṃ, disvāna, yenaṃ tenupasaṅkami, upasaṅkamitvā, maṃ etad-avoca: “ajjatagge dānāhaṃ āvuso ānanda aññatreva bhagavatā, aññatra bhikkhusaṅghā uposathaṃ karissāmi saṅghakammāni cā” ti. ajja bhante devadatto saṅghaṃ bhindissati uposathañ-ca karissati saṅghakammāni cā” ti.

2. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

UU--|U--- ||-U--|U-U-
 “sukaraṃ sādhuṇā sādhu, sādhu pāpena dukkaraṃ,
 ---|UUU-||-UUU-|U-U- navipula
 pāpaṃ pāpena sukaraṃ, pāpaṃ-ariyehi dukkaraṃ”-ti.

¹ BJT note: attano ca - ChS.

² BJT note: ye jhāyino - ChS.

³ Metre: In this line we need to read ye jhāyino with ChS m.c.

5-9: SADDHĀYAMĀNASUTTAM (49)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā kosalesu cārikaṃ carati, mahatā bhikkhusaṅghena saddhiṃ. tena kho pana samayena sambahulā māṇavakā bhagavato avidūre saddhāyamānarūpā¹ atikkamanti. addasā kho bhagavā sambahule māṇavake avidūre saddhāyamānarūpe atikkamante.

2. atha kho bhagavā etam-attham veditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

— — — — —
“parimuṭṭhā paṇḍitābhāsā, vācāgocarabhāṇino,
— — — — —
yāvicchanti mukhāyāmaṃ yena nītā na taṃ vidū” ti.

5-10: PANTHAKASUTTAM (50)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmā cullapanthako bhagavato avidūre nisinno hoti, pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satim upaṭṭhapetvā. addasā kho bhagavā āyasmantaṃ cullapanthakaṃ avidūre nisinnaṃ pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satim upaṭṭhapetvā.

2. atha kho bhagavā etam-attham veditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

— — — — — Jagatī
“ṭhitena kāyena ṭhitena cetasā,
— — — — — Tuṭṭhubha x 5
tiṭṭhaṃ nisinno uda vā sayāno,
— — — — —
evaṃ satim bhikkhu adhiṭṭhahāno,
— — — — —
labhetha pubbāpariyaṃ visesaṃ.
— — — — —
laddhāna pubbāpariyaṃ visesaṃ,
— — — — —
adassanaṃ maccurājassa gacche” ti

SOṆAVAGGO PAÑCAMO

tassuddānaṃ:

Rājā Appāyukā Kuṭṭhi, Kumārakā ca Uposatho,
Soṇo ca Revato Nando, Saddhāya Panthakena cā ti.

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¹ BJT note: padhāyamānarūpā - ChS.

JACCANDHAVAGGO CHAṬṬHO

6-1: ĀYUSAṆKHĀRAVOSSAJANASUTTAṀ (51)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā vesāliyaṃ viharati, mahāvane kūṭāgārasālāyaṃ. atha kho bhagavā pubbanhasamayaṃ nivāsetvā, pattacīvaram-ādāya, vesāliṃ piṇḍāya pāvisi. vesāliyaṃ piṇḍāya caritvā, pacchābhattaṃ piṇḍapātapaṭikkanto, āyasmantaṃ ānandaṃ āmantesi: “gaṇhāhi ānanda nisīdanaṃ, yena cāpālaṃ cetiyaṃ tenupasaṅkamissāma¹ divā viharāyā” ti. “evaṃ bhante,” ti kho āyasmā ānando bhagavato paṭissutvā, nisīdanaṃ-ādāya bhagavantaṃ piṭṭhito piṭṭhito anubandhi. atha kho bhagavā yena cāpālaṃ cetiyaṃ tenupasaṅkami, upasaṅkamitvā, paññatte āsane nisīdi. nisajja kho² bhagavā āyasmantaṃ ānandaṃ āmantesi: “ramaṇīyā ānanda vesālī, ramaṇīyaṃ udenaṃ cetiyaṃ, ramaṇīyaṃ gotamakaṃ cetiyaṃ, ramaṇīyaṃ sattambaṃ cetiyaṃ, ramaṇīyaṃ bahuputtaṃ cetiyaṃ, ramaṇīyaṃ sārandaḍaṃ cetiyaṃ, ramaṇīyaṃ cāpālaṃ cetiyaṃ. yassa kassaci ānanda cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kappamā vā tiṭṭheyya kappāvasesaṃ vā. tathāgatassa kho ānanda cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā. ākaṅkhamāno ānanda tathāgato kappamā vā tiṭṭheyya kappāvasesaṃ vā” ti. evaṃ-pi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne, oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitaṃ. na bhagavantaṃ yāci: “tiṭṭhatu bhante bhagavā kappamā; tiṭṭhatu sugato kappamā, bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ”-ti. yathā taṃ mārena pariyuṭṭhitacitto.

dutiyam-pi kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

“ramaṇīyā ānanda vesālī, ramaṇīyaṃ udenaṃ cetiyaṃ, ramaṇīyaṃ gotamakaṃ cetiyaṃ, ramaṇīyaṃ sattambaṃ cetiyaṃ, ramaṇīyaṃ bahuputtaṃ cetiyaṃ, ramaṇīyaṃ sārandaḍaṃ cetiyaṃ, ramaṇīyaṃ cāpālaṃ cetiyaṃ. yassa kassaci ānanda cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kappamā vā tiṭṭheyya kappāvasesaṃ vā. tathāgatassa kho ānanda cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā. ākaṅkhamāno ānanda tathāgato kappamā vā tiṭṭheyya kappāvasesaṃ vā” ti. evaṃ-pi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne, oḷārike obhāse kayiramāne, nāsakkhi paṭivijjhitaṃ, na bhagavantaṃ yāci: “tiṭṭhatu bhante bhagavā kappamā; tiṭṭhatu sugato kappamā, bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ”-ti. yathā taṃ mārena pariyuṭṭhitacitto.

tatiyam-pi kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “ramaṇīyā ānanda vesālī, ramaṇīyaṃ udenaṃ cetiyaṃ, ramaṇīyaṃ gotamakaṃ cetiyaṃ, ramaṇīyaṃ sattambaṃ cetiyaṃ, ramaṇīyaṃ bahuputtaṃ cetiyaṃ, ramaṇīyaṃ sārandaḍaṃ cetiyaṃ, ramaṇīyaṃ cāpālaṃ cetiyaṃ. yassa kassaci ānanda cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kappamā vā tiṭṭheyya

¹ BJT Note: āyasmā pi kho ānando bhagavantaṃ abhivādetvā ekamantaṃ nisīdi - Mahāparinibbānasutta (D16), ChS.

² BJT note: ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ - Mahāparinibbānasutta (D 16), ChS.

kappāvasesaṃ vā. tathāgatassa kho ānanda cattāro iddhipādā bhāvitā bahulīkatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā. ākaṅkhamāno ānanda tathāgato kappaṃ vā tiṭṭheyya kappāvasesaṃ vā” ti. evaṃ-pi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne, oḷārike obhāse kayiramāne, nāsakkhi paṭivijjhituṃ. na bhagavantaṃ yāci: tiṭṭhatu bhante bhagavā kappaṃ; tiṭṭhatu sugato kappaṃ, bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ-ti. yathā taṃ mārena pariyuṭṭhitacitto.

2. atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “gaccha tvam ānanda yassa dāni kālaṃ maññasī” ti. “evaṃ bhante,” ti kho āyasmā ānando bhagavato paṭissutvā, uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā, avidūre aññatarasmiṃ rukkhamaṇe nisīdi.

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3. atha kho māro pāpimā, acirapakkante āyasmante ānande, yena bhagavā tenupasaṅkami, upasaṅkamitvā, ekamantaṃ aṭṭhāsi. ekamantaṃ ʈhito kho māro pāpimā bhagavantaṃ etad-avoca: “parinibbātu¹ bhante bhagavā, parinibbātu sugato, parinibbānakālo dāni bhante bhagavato. bhāsitaṃ kho paṇesā bhante bhagavatā vācā: ‘na tāvāhaṃ pāpima parinibbāyissāmi yāva me bhikkhū na sāvakā bhavissanti, viyattā vinītā visāradā yogakkhemā bahussutā dhammadharā dhammānudhammapaṭiṇṇā sāmīcipaṭiṇṇā anudhammacārino, sakaṃ² ācariyakaṃ uggahetvā ācikkhissanti desessanti paññāpessanti paṭṭhapessanti vivarissanti vibhajissanti uttānī karissanti - uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā - sappāṭihāriyaṃ dhammaṃ desessanti’ ti.

santi kho pana bhante etarahi bhikkhū bhagavato sāvakā viyattā vinītā visāradā yogakkhemā bahussutā dhammadharā dhammānudhammapaṭiṇṇā sāmīcipaṭiṇṇā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhanti desenti paññāpenti paṭṭhapenti vivaranti vibhajanti uttāniṃ karonti - uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā - sappāṭihāriyaṃ dhammaṃ desenti. parinibbātu bhante bhagavā, parinibbātu sugato, parinibbānakālo dāni bhante bhagavato.

4. bhāsitaṃ kho paṇesā bhagavatā vācā: ‘na tāvāhaṃ pāpima parinibbāyissāmi, yāva me bhikkhunīyo na sāvikā bhavissanti viyattā vinītā visāradā yogakkhemā bahussutā dhammadharā dhammānudhammapaṭiṇṇā sāmīcipaṭiṇṇā anudhammacāriniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññāpessanti paṭṭhapessanti vivarissanti vibhajissanti uttānī karissanti - uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā - sappāṭihāriyaṃ dhammaṃ desessanti’ ti.³

¹ BJT note: **parinibbātu dāni** - everywhere else; also below.

² BJT note: **ye sakaṃ** - ChS; also below.

³ Editor’s note: BJT omits **ti**, by mistake.

santi kho pana bhante etarahi bhikkhuniyo bhagavato sāvīkā viyattā vinītā visāradā yogakkhemā bahussutā dhammadharā dhammānudhammapaṭipannā sāmīcipaṭipannā anudhammacāriniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttāniṃ karonti - uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā - sappāṭihāriyaṃ dhammaṃ desenti” ti. parinibbātu bhante bhagavā, parinibbātu sugato, parinibbānakālo dāni bhante bhagavato.

bhāsītā kho panesā bhagavato vācā: ‘na tāvāhaṃ pāpima parinibbāyissāmi, yāva me upāsakā na sāvīkā bhavissanti, viyattā vinītā visāradā yogakkhemā bahussutā dhammadharā dhammānudhammapaṭipannā sāmīcipaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānī karissanti - uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā - sappāṭihāriyaṃ dhammaṃ desessanti’ ti.

santi kho pana bhante etarahi upāsakā bhagavato sāvīkā viyattā vinītā visāradā yogakkhemā bahussutā dhammadharā dhammānudhammapaṭipannā sāmīcipaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttāniṃ karonti - uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā - sappāṭihāriyaṃ dhammaṃ desenti. parinibbātu bhante bhagavā, parinibbātu sugato, parinibbānakālo dāni bhante bhagavato.

5. bhāsītā kho panesā bhagavato vācā: ‘na tāvāhaṃ pāpima parinibbāyissāmi, yāva me upāsikā na sāvīkā bhavissanti viyattā vinītā visāradā yogakkhemā bahussutā dhammadharā dhammānudhammapaṭipannā sāmīcipaṭipannā anudhammacāriniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānī karissanti - uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā - sappāṭihāriyaṃ dhammaṃ desessanti’ ti.

santi kho pana bhante etarahi upāsikā bhagavato sāvīkā viyattā vinītā visāradā yogakkhemā bahussutā dhammadharā dhammānudhammapaṭipannā sāmīcipaṭipannā anudhammacāriniyo, vinītā visāradā yogakkhemā bahussutā dhammadharā dhammānudhammapaṭipannā sāmīcipaṭipannā anudhammacāriniyo sakaṃ ācariyakaṃ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttāniṃ karonti - uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā - sappāṭihāriyaṃ dhammaṃ desenti.” parinibbātu bhante bhagavā, parinibbātu sugato, parinibbānakālo dāni bhante bhagavato.

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6. bhāsītā kho panesā bhagavato vācā: ‘na tāvāhaṃ pāpima parinibbāyissāmi, yāva me idaṃ brahmacariyaṃ na iddhañ-ceva bhavissati phītañ-ca, vitthārikaṃ bāhujaññaṃ puthubhūtaṃ yāva devamanussehi suppakāsitan’-ti. etarahi kho pana bhante bhagavato brahmacariyaṃ iddhañ-ceva phītañ-ca, vitthārikaṃ bāhujaññaṃ puthubhūtaṃ yāva

devamanussehi suppakāsitaṃ. parinibbātu dāni bhante bhagavā, parinibbātu sugato, parinibbānakālo dāni bhante bhagavato” ti.

evaṃ vutte, bhagavā māraṃ pāpimantaṃ etad-avoca: “appossukko tvaṃ pāpima hohi, na ciraṃ tathāgatassa parinibbānaṃ bhavissati, ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissatī” ti. atha kho bhagavā cāpāle cetiye sato sampajāno āyusaṅkhāraṃ ossajji. ossatṭhe ca bhagavatā āyusaṅkhāre mahābhūmicālo ahosi, bhiṃsanako lomahaṃso, devadundubhiyo ca phaliṃsu.

7. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

~~~~~|~|~|~ Vetālīya x 4  
 “tulam-atulañ-ca sambhavaṃ”<sup>1</sup>  
 ~~~~~|~~~~~  
 bhavaśaṅkhāraṃ-avassajji² muni.
 ~~~~~|~|~|~  
 ajjhatarato samāhito,  
 ~~~~~|~|~|~  
 abhindi kavacam-ivattasambhavan”-ti.³

6-2: JAṬILASUTTAṃ (52)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, pubbārāme migāramātupāsāde. tena kho pana samayena bhagavā sāyanhasamayaṃ patisaṅkhaṃ vuṭṭhito bahidvāraṇaṃ nisinnā hoti. atha kho rājā pasenadi kosalo yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi. tena kho pana samayena satta ca jaṭilā, satta ca nigaṇṭhā, satta ca acelakā, satta ca ekasātakā, satta ca paribbājakā, parūḷhakacchanakhalomā khārivividham-ādāya bhagavato avidūre atikkamanti.

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2. addasā kho rājā pasenadi kosalo te satta ca jaṭile, satta ca nigaṇṭhe, satta ca acelake, satta ca ekasātake, satta ca paribbājake, parūḷhakacchanakhalome khārivividham-ādāya, bhagavato avidūre atikkamante. disvāna, uṭṭhāyāsanaṃ ekaṃsaṃ uttarāsaṅgaṃ karitvā, dakkhiṇaṃ jāṇumaṇḍaṃ paṭhaviyaṃ nihantvā, yena te satta ca jaṭilā, satta ca nigaṇṭhā, satta ca acelakā, satta ca ekasātakā, satta ca paribbājakā tenaṅjaliṃ paṇāmetvā, tikkhattuṃ nāmaṃ sāvesi: “rājāhaṃ bhante pasenadi⁴ kosalo” ti.

¹ Metre: Line a is short by 2 mattā, and it is not easy to see how we could correct the cadence in line b, possibly it is a corrupt reading.

² BJT note: bhavaśaṅkhāraṃ-ossaji - palm leaf book.

³ BJT note:

tulyam atulyaṃ ca saṃbhavaṃ
 bhavaśaṃskāraṃ apotsrjan muniḥ
 adhyātmarataḥ samāhito
 hy abhinat kośam ivāṇḍasaṃbhavaḥ (Divyāvadāna pg 203).

⁴ Editor’s note: BJT pasenadī, printer’s error.

3. atha kho rājā pasenadi kosalo acirapakkantesu tesu sattasu ca jaṭilesu, sattasu ca nigaṇṭhesu, sattasu ca acalekesu, sattasu ca ekasāṭakesu, sattasu ca paribbājakesu, yena bhagavā tenupasaṅkamī, upasaṅkamitvā bhagavantam abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantam etad-avoca: “ye ca kho bhante loke arahanto vā arahattamaggaṃ vā samāpannā, ete tesam¹ aññatarā” ti.

“dujjānaṃ kho panetaṃ mahārāja tayā gihinā kāmabhoginā puttambādhasayanaṃ ajjhāvasantena, kāsikacandanaṃ paccanubhontena, mālāgandhavilepanaṃ dhārayantena, jātārūparajataṃ sādiantena: ‘ime vā arahanto ime vā arahattamaggaṃ samāpannā’ ti. saṃvāseṇa kho mahārāja sīlaṃ veditabbaṃ, tañ-ca kho dīghena addhunā, na ittareṇa manasikarotā no amanasikarotā, paññavatā no duppaññaṇa. saṃvohāreṇa² kho mahārāja soceyyaṃ veditabbaṃ, tañ-ca kho dīghena addhunā, na ittareṇa, manasikarotā no amanasikarotā, paññavatā no duppaññaṇa. āpadāsu kho mahārāja thāmo veditabbo, so ca kho dīghena addhunā, na ittareṇa, manasikarotā no amanasikarotā, paññavatā no duppaññaṇa. sākacchāya kho mahārāja paññā veditabbā, sā ca kho dīghena addhunā, na ittareṇa, manasikarotā no amanasikarotā, paññavatā no duppaññaṇa” ti.

4. “acchariyaṃ bhante, abbhutaṃ bhante, yāva subhāsitañ-cidaṃ bhante bhagavatā: ‘dujjānaṃ kho panetaṃ mahārāja, tayā gihinā kāmabhoginā puttambādhasayanaṃ ajjhāvasantena, kāsikacandanaṃ paccanubhontena, mālāgandhavilepanaṃ dhārayantena, jātārūparajataṃ sādiantena: “ime vā arahanto ime vā arahattamaggaṃ samāpannā” ti. saṃvāseṇa kho mahārāja, sīlaṃ veditabbaṃ, tañ-ca kho dīghena addhunā, na ittareṇa, manasikarotā no amanasikarotā, paññavatā no duppaññaṇa. saṃvohāreṇa kho mahārāja, soceyyaṃ veditabbaṃ, tañ-ca kho dīghena addhunā na ittareṇa, manasikarotā no amanasikarotā, paññavatā no duppaññaṇa. āpadāsu kho mahārāja, thāmo veditabbo, so ca kho dīghena addhunā na ittareṇa, manasikarotā no amanasikarotā, paññavatā no duppaññaṇa. sākacchāya kho mahārāja paññā veditabbā, sā ca kho dīghena addhunā, na ittareṇa, manasikarotā no amanasikarotā, paññavatā no duppaññaṇa’ ti. ete bhante mama purisā corā ocarakā janapadaṃ ocaritvā āgacchanti³. te hi paṭhamaṃ otiṇṇaṃ, ahaṃ pacchā otarissāmi.⁴ idāni te bhante taṃ rajojallaṃ pavāhetvā, nhātā suvilittā kappitakesamassū odātavattavasanā, pañcahi kāmaguṇehi samappitā samaṅgibhūtā paricāressanti” ti.

5. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

〰〰〰-|〰--- ||--〰〰|〰-〰-
 “na vāyameyya sabbattha, nāññassa puriso siyā,
 ---|〰--- ||--〰〰|〰-〰-
 nāññaṃ nissāya jīveyya, dhammena na vaṇiṃ care” ti⁵.

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¹ BJT note: etesaṃ - ChS.

² BJT note: sabyohāreṇa - ChS.

³ BJT note: gacchanti - ChS.

⁴ BJT note: osarissāmi - ChS. osādhissāmi, osādhissāmi - in some books.

⁵ BJT note: na vāñijjaṃ care - in some books.

6-3: PACCAVEKKHANASUTTAM (53)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena ko pana samayena bhagavā attano aneke pāpake akusale dhamme pahīṇe paccavekkhamāno nisinno¹ hoti, aneke ca kusale dhamme bhāvanāya pāripūriṃ gate.

2. atha kho bhagavā etam-attham veditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

UU--|U--- ||-U--|U-U-
“ahu pubbe tadā nāhu, nāhu pubbe tadā ahu,
U-UUU|U-U- ||U-UU|U-U- Anuṭṭhubha
na cāhu na ca bhavissati na cetaṛahi vijjati” ti.

6-4: PAṬHAMANĀNĀTITTHIYASUTTAM (54)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena sambahulā nānātitthiyā samaṇabrāhmaṇaparibbājakā² sāvatthiyaṃ paṭivasanti, nānādiṭṭhikā nānākhantikā nānārucikā nānādiṭṭhinissayanissitā:

santeke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino: “sassato loko - idam-eva saccaṃ mogham-aññan”-ti. (1)

santi paneke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino: “asassato loko - idam-eva saccaṃ mogham-aññan”-ti. (2)

santeke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino: “antavā loko - idam-eva saccaṃ mogham-aññan”-ti. (3)

santi paneke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino: “anantavā loko - idam-eva saccaṃ mogham-aññan”-ti. (4)

santeke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino: “taṃ jīvaṃ taṃ sarīraṃ - idam-eva saccaṃ mogham-aññan”-ti. (5)

santi paneke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino: “aññaṃ jīvaṃ aññaṃ sarīraṃ - idam-eva saccaṃ mogham-aññan”-ti. (6)

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santeke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino: “hoti tathāgato param-maraṇā - idam-eva saccaṃ mogham-aññan”-ti. (7)

santi paneke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino: “na hoti tathāgato param-maraṇā - idam-eva saccaṃ mogham-aññan”-ti. (8)

¹ Editor’s note: BJT nīsinno, printer’s error.

² BJT note: samaṇabrāhmaṇā (paribbājakā) - in some books; here and in similar places below.

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “hoti ca na hoti ca tathāgato param-maraṇā - idam-eva saccaṃ moghaṃ-aññaṇ”-ti. (9)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “neva hoti ca, na na hoti ca tathāgato param-maraṇā - idam-eva saccaṃ moghaṃ-aññaṇ”-ti. (10)

te bhaṇḍanaajātā kalahajātā vivādāpannā aññaṃ-aññaṃ mukhasattīhi vitudantā viharanti: “edisso dhammo nediso dhammo; nediso dhammo edisso dhammo” ti.

2. atha kho sambahulā bhikkhū pubbanhasamayam nivāsetvā, pattacīvaram-ādāya, sāvatthim piṇḍāya pavasiṃsu. sāvatthiyam piṇḍāya caritvā, pacchābhataṃ piṇḍapātapatikkantā, yena bhagavā tenupasaṅkamasiṃsu, upasaṅkamitvā bhagavantam abhivādetvā, ekamantaṃ nisīdiṃsu, ekamantaṃ nisinnā kho te bhikkhū bhagavantam etad-avocum: “idha bhante sambahulā nānādiṭṭhiyā samaṇabrāhmaṇaparibbājakā sāvatthiyam paṭivasanti, nānādiṭṭhikā nānākhantikā nānārucikā nānādiṭṭhinissayanissitā.

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘sassato loko - idam-eva saccaṃ moghaṃ-aññaṇ’-ti. (1)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘asassato loko - idam-eva saccaṃ moghaṃ-aññaṇ’-ti. (2)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘antavā loko - idam-eva saccaṃ moghaṃ-aññaṇ’-ti. (3)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘anantavā loko - idam-eva saccaṃ moghaṃ-aññaṇ’-ti. (4)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘taṃ jīvaṃ taṃ sarīraṃ - idam-eva saccaṃ moghaṃ-aññaṇ’-ti. (5)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘aññaṃ jīvaṃ aññaṃ sarīraṃ - idam-eva saccaṃ moghaṃ-aññaṇ’-ti. (6)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘hoti tathāgato param-maraṇā - idam-eva saccaṃ moghaṃ-aññaṇ’-ti. (7)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘na hoti tathāgato param-maraṇā - idam-eva saccaṃ moghaṃ-aññaṇ’-ti. (8)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘hoti ca na hoti ca tathāgato param-maraṇā - idam-eva saccaṃ moghaṃ-aññaṇ’-ti. (9)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘neva hoti ca, na na hoti ca tathāgato param-maraṇā - idam-eva saccaṃ moghaṃ-aññaṇ’-ti. (10)

te bhaṇḍanaajātā kalahajātā vivādāpannā aññaṃ-aññaṃ mukhasattīhi vitudantā viharanti: ‘edisso dhammo nediso dhammo; nediso dhammo edisso dhammo’ ” ti.

3. “aññatitthiyā bhikkhave paribbājakā andhā, acakkhukā, atthaṃ na jānanti,¹ anattaṃ na jānanti, dhammaṃ na jānanti, adhammaṃ na jānanti. te atthaṃ ajānantā, anattaṃ ajānantā, dhammaṃ ajānantā, adhammaṃ ajānantā, bhaṇḍanaajātā kalahajātā vivādāpannā aññaṃ-aññaṃ mukhasattīhi vitudentā viharanti: ‘edisso dhammo nediso dhammo; nediso dhammo ediso dhammo’ ti.

4. bhūtapubbaṃ bhikkhave imissāyeva sāvatthiyā aññataro rājā ahosi. atha kho bhikkhave so rājā aññataraṃ purisaṃ āmantesi: ehi tvaṃ ambho purisa yāvata² sāvatthiyā³ jaccandhā te sabbe ekajjhaṃ sannipātehi⁴ ti. ‘evaṃ devā’ ti kho bhikkhave so puriso tassa rañño paṭissutvā, yāvata² sāvatthiyā jaccandhā te sabbe gahetvā, yena so rājā tenupasaṅkami, upasaṅkamitvā, taṃ rājānaṃ etad-avoca: ‘sannipātita⁴ kho te deva yāvata² sāvatthiyaṃ jaccandhā’ ti. ‘tena hi bhaṇe jaccandhānaṃ hatthiṃ dassēhi’ ti. ‘evaṃ devā’ ti kho bhikkhave so puriso tassa rañño paṭissutvā, jaccandhānaṃ hatthiṃ dassesi: ‘edisso jaccandhā hatthi!’ ti:

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ekaccānaṃ jaccandhānaṃ hatthissa sīsaṃ dassesi: ‘edisso jaccandhā hatthi!’ ti.
ekaccānaṃ jaccandhānaṃ hatthissa kaṇṇaṃ dassesi: ‘edisso jaccandhā hatthi!’ ti.
ekaccānaṃ jaccandhānaṃ hatthissa dantaṃ dassesi: ‘edisso jaccandhā hatthi!’ ti.
ekaccānaṃ jaccandhānaṃ hatthissa soṇḍaṃ dassesi: ‘edisso jaccandhā hatthi!’ ti.
ekaccānaṃ jaccandhānaṃ hatthissa kāyaṃ dassesi, “edisso jaccandhā, hatthi” ti.
ekaccānaṃ jaccandhānaṃ hatthissa pādaṃ dassesi: ‘edisso jaccandhā hatthi!’ ti.
ekaccānaṃ jaccandhānaṃ hatthissa satthiṃ⁵ dassesi: ‘edisso jaccandhā hatthi!’ ti.
ekaccānaṃ jaccandhānaṃ hatthissa naṅguṭṭhaṃ dassesi: ‘edisso jaccandhā hatthi!’ ti.
ekaccānaṃ jaccandhānaṃ hatthissa vāladhiṃ dassesi: ‘edisso jaccandhā hatthi!’ ti.

atha kho bhikkhave so puriso jaccandhānaṃ hatthiṃ dassetvā, yena so rājā tenupasaṅkami, upasaṅkamitvā taṃ rājānaṃ etad-avoca: ‘diṭṭho kho tehi deva jaccandhehi hatthi, yassa dāni devo kālaṃ maññatī’ ti.

5. atha kho bhikkhave so rājā yena te jaccandhā tenupasaṅkami, upasaṅkamitvā te jaccandhe etad-avoca: ‘diṭṭho vo jaccandhā hatthi?’ ti. ‘evaṃ deva diṭṭho no hatthi’ ti. ‘vadetha jaccandhā, “edisso⁶ hatthi”’ ti. yehi bhikkhave jaccandhehi hatthissa sīsaṃ diṭṭhaṃ ahosi, te evaṃ-āhaṃsu: ‘edisso deva hatthi seyyathā pi kumbho’ ti. yehi bhikkhave jaccandhehi hatthissa kaṇṇo diṭṭho ahosi, te evaṃ-āhaṃsu: ‘edisso deva hatthi seyyathā pi suppan⁷’ ti. yehi bhikkhave jaccandhehi hatthissa danto diṭṭho ahosi, te evaṃ-āhaṃsu: ‘edisso deva hatthi seyyathā pi phālo’ ti. yehi bhikkhave jaccandhehi hatthissa soṇḍo diṭṭho ahosi, te evaṃ-āhaṃsu: ‘edisso deva hatthi seyyathā pi naṅgalīsā’ ti. yehi bhikkhave jaccandhehi hatthissa kāyo diṭṭho ahosi, te evaṃ-āhaṃsu:

¹ BJT note: **te atthaṃ na jānanti** - ChS.

² BJT note: **yāvata** - everywhere else.

³ BJT note: **sāvatthiyaṃ** - palm leaf book.

⁴ BJT note: **sannipātita** - ChS.

⁵ BJT note: **pitṭhiṃ** - palm leaf book.

⁶ BJT note: **kīdiso** - palm leaf book.

⁷ BJT note: **suppo** - palm leaf book.

‘edisō¹ deva hatthi seyyathā pi koṭṭho’ ti. yehi bhikkhave jaccandhehi hatthissa pādo diṭṭho ahosi, te evam-āhaṃsu: ‘edisō deva hatthi seyyathā pi thūno’ ti. yehi bhikkhave jaccandhehi hatthissa satthi² diṭṭho ahosi, te evam-āhaṃsu: ‘edisō deva hatthi seyyathā pi udukkhalo’ ti. yehi bhikkhave jaccandhehi hatthissa naṅguṭṭhaṃ diṭṭhaṃ ahosi, te evam-āhaṃsu: ‘edisō deva hatthi seyyathā pi musalo’ ti. yehi bhikkhave jaccandhehi hatthissa vāladhi diṭṭho ahosi, te evam-āhaṃsu: ‘edisō deva hatthi seyyathā pi sammajjanī’ ti. te: ‘edisō hatthi nediso hatthi; nediso hatthi ediso hatthi’ ti. aññaṃ-aññaṃ muṭṭhīhi saṃkhubhiṃsu,³ tena ca pana bhikkhave so rājā attamano ahosi.

evam-eva kho bhikkhave aññatitthiyā paribbājakā andhā acakkhukā *atthaṃ na jānanti, anattaṃ na jānanti, dhammaṃ na jānanti, adhammaṃ na jānanti. te atthaṃ ajānantā, anattaṃ ajānantā, dhammaṃ ajānantā, adhammaṃ ajānantā, bhaṇḍana-jātā kalahajātā vivādāpannā aññaṃ-aññaṃ mukhasattīhi vitudentā viharanti: “edisō dhammo nediso; dhammo ediso dhammo”* ti.

6. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

~~~~~ ||~~~~~  
 “imesu kira sajjanti, eke samaṇabrāhmaṇā,  
 ~~~~~ ||~~~~~ savipula  
 viggayha naṃ vivadanti janā ekaṅgadassino” ti.

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6-5: DUTIYANĀNĀTITTHIYASUTTAṀ (55)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena sambahulā nānātittiyā samaṇabrāhmaṇaparibbājakā⁴ sāvatthiyaṃ paṭivasanti, nānādiṭṭhikā nānākhantikā nānārucikā nānādiṭṭhinissayanissitā.

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “sassato attā ca loko ca - idam-eva saccaṃ moghaṃ-aññaṃ”-ti. (1)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “asassato attā ca loko ca - idam-eva saccaṃ moghaṃ-aññaṃ”-ti. (2)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “sassato asassato⁵ attā ca loko ca - idam-eva saccaṃ moghaṃ-aññaṃ”-ti. (3)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “neva sassato nāsassato attā ca loko ca - idam-eva saccaṃ moghaṃ-aññaṃ”-ti. (4)

¹ Editor’s note: BJT edīso, printer’s error.

² BJT note: piṭṭhī - palm leaf book.

³ BJT note: saṃyujjhīṃsu - palm leaf book.

⁴ BJT note: samaṇabrāhmaṇā (paribbājakā) - palm leaf book; here and in similar places below.

⁵ BJT note: sassato ca asasasato ca - ChS.

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “sayamkato attā ca loko ca - idam-eva saccam mogham-aññan”-ti. (5)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “paramkato attā ca loko ca - idam-eva saccam mogham-aññan”-ti. (6)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “sayamkato paramkato¹ attā ca loko ca - idam-eva saccam mogham-aññan”-ti. (7)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “asayamkāro aparamkāro² adhiccasamuppanno attā ca loko ca - idam-eva saccam mogham-aññan”-ti. (8)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “sassataṃ sukhadukkhaṃ attā ca loko ca - idam-eva saccam mogham-aññan”-ti. (9)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “asassataṃ sukhadukkhaṃ attā ca loko ca - idam-eva saccam mogham-aññan”-ti. (10)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “sassataṃ asassataṃ³ sukhadukkhaṃ attā ca loko ca - idam-eva saccam mogham-aññan”-ti. (11)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “neva sassataṃ nāsassataṃ sukhadukkhaṃ attā ca loko ca - idam-eva saccam mogham-aññan”-ti. (12)

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santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “sayamkataṃ sukhadukkhaṃ attā ca loko ca - idam-eva saccam mogham-aññan”-ti. (13)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “paramkataṃ sukhadukkhaṃ attā ca loko ca - idam-eva saccam mogham-aññan”-ti. (14)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “sayamkataṃ paramkataṃ⁴ sukhadukkhaṃ attā ca loko ca - idam-eva saccam mogham-aññan”-ti. (15)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “asayamkāraṃ aparamkāraṃ adhiccasamuppannaṃ sukhadukkhaṃ attā ca loko ca - idam-eva saccam mogham-aññan”-ti. (16)

te bhaṇḍana-jātā kalahajātā vivādāpannā aññam-aññam mukhasattīhi vitudantā viharanti: “edisso dhammo nediso dhammo; nediso dhammo edisso dhammo” ti.

2. atha kho sambahulā bhikkhū pubbanhasamayam nivāsetvā, pattacīvaram-ādāya, sāvatthim piṇḍāya pavisiṃsu. sāvatthiyam piṇḍāya caritvā, pacchābhattam piṇḍapātapaṭikkantā, yena bhagavā tenupasaṅkamisṃsu, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdisṃsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etad-avocuṃ:

¹ BJT note: sayamkato ca paramkato ca - everywhere else; also in the repetitions below.

² BJT note: asayamkāro ca aparamkāro ca - everywhere else; also in the repetitions below.

³ BJT note: sassatañ-ca asassatañ-ca - everywhere else; also in the repetitions below.

⁴ BJT note: sayamkatañ-ca paramkatañ-ca - everywhere else; also in the repetitions below.

“idha bhante sambahulā nānātitthiyā samaṇabrāhmaṇaparibbājakā sāvatthiyaṃ paṭivasanti, nānādiṭṭhikā nānākhantikā nānārucikā nānādiṭṭhinissayanissitā:

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘sassato attā ca loko ca - idam-eva saccaṃ mogham-aññan’-ti. (1)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘asassato attā ca loko ca - idam-eva saccaṃ mogham-aññan’-ti. (2)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘sassato asassato attā ca loko ca - idam-eva saccaṃ mogham-aññan’-ti. (3)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘neva sassato nāsassato attā ca loko ca - idam-eva saccaṃ mogham-aññan’-ti. (4)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘sayamkato attā ca loko ca - idam-eva saccaṃ mogham-aññan’-ti. (5)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘paramkato attā ca loko ca - idam-eva saccaṃ mogham-aññan’-ti. (6)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘sayamkato paramkato attā ca loko ca - idam-eva saccaṃ mogham-aññan’-ti. (7)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘asayamkāro aparamkāro adhiccasamuppanno attā ca loko ca - idam-eva saccaṃ mogham-aññan’-ti. (8)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘sassataṃ sukhadukkhaṃ attā ca loko ca - idam-eva saccaṃ mogham-aññan’-ti. (9)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘asassataṃ sukhadukkhaṃ attā ca loko ca - idam-eva saccaṃ mogham-aññan’-ti. (10)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘sassataṃ asassataṃ sukhadukkhaṃ attā ca loko ca - idam-eva saccaṃ mogham-aññan’-ti. (11)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘neva sassataṃ nāsassataṃ sukhadukkhaṃ attā ca loko ca - idam-eva saccaṃ mogham-aññan’-ti. (12)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘sayamkataṃ sukhadukkhaṃ attā ca loko ca - idam-eva saccaṃ mogham-aññan’-ti. (13)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘paramkataṃ sukhadukkhaṃ attā ca loko ca - idam-eva saccaṃ mogham-aññan’-ti. (14)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘sayamkataṃ paramkataṃ sukhadukkhaṃ attā ca loko ca - idam-eva saccaṃ mogham-aññan’-ti. (15)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘asayamkāraṃ aparamkāraṃ adhiccasamuppannaṃ sukhadukkhaṃ attā ca loko ca - idam-eva saccaṃ mogham-aññan’-ti. (16)

te bhaṇḍanaajātā kalahajātā vivādāpannā aññam-aññam mukhasattīhi vitudantā viharanti: ‘edisso dhammo nediso dhammo; nediso dhammo ediso dhammo’ ” ti.

3. “aññatitthiyā bhikkhave paribbājakā andhā acakkhukā atthaṃ na jānanti,¹ anattaṃ na jānanti, dhammaṃ na jānanti, adhammaṃ na jānanti. te atthaṃ ajānantā, anattaṃ ajānantā, dhammaṃ ajānantā, adhammaṃ ajānantā, bhaṇḍanaajātā kalahajātā vivādāpannā aññaṃ-aññaṃ mukhasattīhi vitudentā viharanti: ‘edisso dhammo nediso dhammo; nediso dhammo ediso dhammo’ ” ti.

4. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

~~~~~ ||~~~~~  
“imesu kira sajjanti, eke samaṇabrāhmaṇā,  
~~~~~ ||~~~~~  
antarā va visīdanti, appatvā va tamogadhaṇ”-ti.²

6-6: TATIYANĀNĀTITTHIYASUTTAṃ (56)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. te na kho pana samayena sambahulā nānātithiyā samaṇabrāhmaṇaparibbājakā³ sāvatthiyaṃ paṭivasanti, nānādiṭṭhikā nānākhantikā nānārucikā nānādiṭṭhinissayanissitā:

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santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “sassato attā ca loko ca - idam-eva saccaṃ moghaṃ-aññaṇ”-ti. (1)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “asassato attā ca loko ca - idam-eva saccaṃ moghaṃ-aññaṇ”-ti. (2)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “sassato asassato attā ca loko ca - idam-eva saccaṃ moghaṃ-aññaṇ”-ti. (3)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “neva sassato nāsassato attā ca loko ca - idam-eva saccaṃ moghaṃ-aññaṇ”-ti. (4)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “sayamkato attā ca loko ca - idam-eva saccaṃ moghaṃ-aññaṇ”-ti. (5)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “paramkato attā ca loko ca - idam-eva saccaṃ moghaṃ-aññaṇ”-ti. (6)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “sayamkato paramkato attā ca loko ca - idam-eva saccaṃ moghaṃ-aññaṇ”-ti. (7)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “asayamkāro aparamkāro adhiccasamuppanno attā ca loko ca - idam-eva saccaṃ moghaṃ-aññaṇ”-ti. (8)

¹ BJT note: **te atthaṃ na jānanti** - ChS, also below.

² Editor’s note: BJT reads **apatvāva tamogadham**” ti; which is corrected in the Śuddhi patraya to read **appatvā** ’va **matogadham**; which must be a mistake. The correct reading can be found in the commentary, and is as given in the text here.

³ BJT note: **samaṇabrāhmaṇā** (paribbājakā) - palm leaf book; here and in similar places below.

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “sassataṃ sukhadukkhaṃ attā ca loko ca - idam-eva saccaṃ moghaṃ-aññaṃ”-ti. (9)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “asassataṃ sukhadukkhaṃ attā ca loko ca - idam-eva saccaṃ moghaṃ-aññaṃ”-ti. (10)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “sassataṃ asassataṃ sukhadukkhaṃ attā ca loko ca - idam-eva saccaṃ moghaṃ-aññaṃ”-ti. (11)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “neva sassataṃ nāsassataṃ sukhadukkhaṃ attā ca loko ca - idam-eva saccaṃ moghaṃ-aññaṃ”-ti. (12)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “sayamkataṃ sukhadukkhaṃ attā ca loko ca - idam-eva saccaṃ moghaṃ-aññaṃ”-ti. (13)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “paramkataṃ sukhadukkhaṃ attā ca loko ca - idam-eva saccaṃ moghaṃ-aññaṃ”-ti. (14)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “sayamkataṃ paramkataṃ sukhadukkhaṃ attā ca loko ca - idam-eva saccaṃ moghaṃ-aññaṃ”-ti. (15)

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santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: “asayaṃkāraṃ aparaṃkāraṃ adhiccasamuppannaṃ sukhadukkhaṃ attā ca loko ca - idam-eva saccaṃ moghaṃ-aññaṃ”-ti. (16)

te bhaṇḍana-jātā kalahajātā vivādāpannā aññaṃ-aññaṃ mukhasattīhi vitudantā viharanti: “edisso dhammo nediso dhammo; nediso dhammo edisso dhammo” ti.

2. atha kho sambahulā bhikkhū pubbanhasamayaṃ nivāsetvā, pattacīvaram-ādāya, sāvatthiṃ piṇḍāya pavasiṃsu. sāvatthiyaṃ piṇḍāya caritvā, pacchābhattaṃ piṇḍapāta-paṭikkantā, yena bhagavā tenupasaṅkamasiṃsu, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etad-avocuṃ:

“idha bhante sambahulā nānā-titthiyā samaṇabrāhmaṇa-paribbājakā sāvatthiyaṃ paṭivasanti nānā-diṭṭhikā nānā-khantikā nānā-rucikā nānā-diṭṭhinissayanissitā.

santeke samaṇabrahmaṇā evaṃvādino evaṃdiṭṭhino: ‘sassato attā ca loko ca - idam-eva saccaṃ moghaṃ-aññaṃ’-ti. *santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘asassato attā ca loko ca - idam-eva saccaṃ moghaṃ-aññaṃ’-ti. (2)*

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘sassato asassato attā ca loko ca - idam-eva saccaṃ moghaṃ-aññaṃ’-ti. (3)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘neva sassato nāsassato attā ca loko ca - idam-eva saccaṃ moghaṃ-aññaṃ’-ti. (4)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘sayamkato attā ca loko ca - idam-eva saccaṃ mogham-aññan’-ti. (5)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘paramkato attā ca loko ca - idam-eva saccaṃ mogham-aññan’-ti. (6)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘sayamkato paramkato attā ca loko ca - idam-eva saccaṃ mogham-aññan’-ti. (7)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘asayamkāro aparamkāro adhiccasamuppanno attā ca loko ca - idam-eva saccaṃ mogham-aññan’-ti. (8)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘sassataṃ sukhadukkhaṃ attā ca loko ca - idam-eva saccaṃ mogham-aññan’-ti. (9)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘asassataṃ sukhadukkhaṃ attā ca loko ca - idam-eva saccaṃ mogham-aññan’-ti. (10)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘sassataṃ asassataṃ sukhadukkhaṃ attā ca loko ca - idam-eva saccaṃ mogham-aññan’-ti. (11)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘neva sassataṃ nāsassataṃ sukhadukkhaṃ attā ca loko ca - idam-eva saccaṃ mogham-aññan’-ti. (12)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘sayamkataṃ sukhadukkhaṃ attā ca loko ca - idam-eva saccaṃ mogham-aññan’-ti. (13)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘paramkataṃ sukhadukkhaṃ attā ca loko ca - idam-eva saccaṃ mogham-aññan’-ti. (14)

santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘sayamkataṃ paramkataṃ sukhadukkhaṃ attā ca loko ca - idam-eva saccaṃ mogham-aññan’-ti. (15)

santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘asayamkāraṃ aparamkāraṃ adhiccasamuppannaṃ sukhadukkhaṃ attā ca loko ca - idam-eva saccaṃ mogham-aññan’-ti. (16)

te bhaṇḍanajātā kalahajātā vivādāpannā aññam-aññam mukhasattīhi vitudentā viharanti: ‘edisō dhammo nediso dhammo; nediso dhammo ediso dhammo’ ” ti.

“aññatitthiyā bhikkhave paribbājakā andhā acakkhukā atthaṃ na jānanti, anattaṃ na jānanti, dhammaṃ na jānanti, adhammaṃ na jānanti. te atthaṃ ajānantā, anattaṃ ajānantā, dhammaṃ ajānantā, adhammaṃ ajānantā, bhaṇḍanajātā kalahajātā vivādāpannā aññam-aññam mukhasattīhi vitudentā viharanti: “edisō dhammo nediso dhammo; nediso dhammo ediso dhammo” ti.

3. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

~~~~~ savipula  
“ahaṅkārapasutāyaṃ pajā paraṅkā rūpasamhitā,  
~~~~~  
etad-ekē nābbhaññimsu na naṃ sallan-ti addasum.¹

¹ Metre: Line c is not a standard variation, though it is similar to mavipula.

--U--|-,U|-U-- Jagatī
 etañ-ca sallam paṭicca¹ passato,
 U--|-,U|-U-- Tuṭṭhubha
 “aḥam karomī” ti na tassa hoti,
 U--|-,U|-U--
 “paro karotī” ti na tassa hoti.
 --U--|U--||-U----- Anuṭṭhubha
 mānupetā ayam pajā, mānaganthā mānavinibandhā,²
 --U--|U--||-----|U-- bhavipula
 diṭṭhisu sārambhakathā, saṃsāram nātivattatī” ti.

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6-7: SUBHŪTISUTTAM (57)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmā subhūti bhagavato avidūre nisinno hoti, pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, avitakkasamādhim³ samāpajjitvā. addasā kho bhagavā āyasmantaṃ subhūtiṃ avidūre nisinnaṃ, pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, avitakkasamādhim samāpannaṃ.

2. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

--U--|-,U--U-- Vetālīya
 “yassa vitakkā vidhūpitā,
 ---U--|-,U--U-- Opacchandasaka
 ajjhattaṃ suvikappitā asesā,
 --U--|U--U--
 taṃ saṅgam-aticca arūpasaññī,⁴
 U--U--|-,U--U--
 catuyogātigato na jātu-m-etī” ti.

6-8: GAṆIKĀSUTTAM (58)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā rājagahe viharati, veḷuvane kalandakanivāpe. tena kho pana samayena rājagahe dve pūgā aññatarissā gaṇikāya sārattā honti paṭibaddhacittā.⁵ bhaṇḍanajātā kalahajātā vivādāpannā aññam-aññaṃ pāṇihi pi upakkamanti, leḍḍūhi pi upakkamanti, daṇḍehi pi upakkamanti, satthehi pi upakkamanti. te tattha maraṇam-pi nigacchanti, maraṇamattam-pi dukkhaṃ.

¹ BJT note: **paṭigacca** - palm leaf book. Metre: as it stands the metre is unusual here, probably the palm leaf book reading is to be adopted.

² Metre: Line b doesn't scan and appears to be corrupt.

³ BJT note: **avitakkaṃ samādhim** - palm leaf book; also below.

⁴ Metre: This line appears to be an even line where we would expect to find an odd line; we need to read **aticcā** m.c.

⁵ BJT note: **paṭibandhacittā-ti pi** - commentary.

atha kho sambahulā bhikkhū pubbanhasamayam nivāsetvā, pattacīvaram-ādāya, rājagaham piṇḍāya pavisiṃsu. rājagahe piṇḍāya caritvā, pacchābhattam piṇḍapāṭapaṭikkantā, yena bhagavā tenupasaṅkamasiṃsu, upasaṅkamitvā bhagavantam abhivādetvā, ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantam etad-avocum: “idha bhante rājagahe dve pūgā aññatarissā gaṇikāya sārattā paṭibaddhacittā bhaṇḍanajātā kalahajātā vivādāpannā aññam-aññam pāṇihi pi upakkamanti, leḍḍūhi pi upakkamanti, daṇḍehi pi upakkamanti, satthehi pi upakkamanti, te tattha maraṇam-pi nigacchanti, maraṇamattam-pi dukkhan”-ti.

3. atha kho bhagavā etam-attham viditvā, tāyam velāyam imaṃ udānam udānesi:

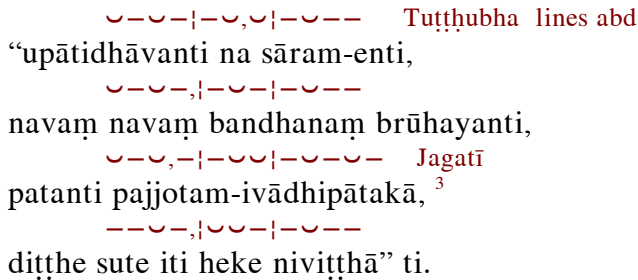
[BJT Page 274]

“yañ-ca pattam yañ-ca pattaḃbam - ubhayam-etam rajānukiṇṇam āturassānusikkhato. ye ca sikkhāsārā sīlabbatajīvitabrahmacariyaupaṭṭhānasārā¹ - ayam-eko anto. ye ca evaṃvādino: ‘natthi kāmesu doso’ ti - ayam dutiyo anto. iccete ubho antā kaṭasivaḍḍhanā, kaṭasiyo diṭṭhiṃ vaḍḍhenti. ete te ubho ante anabhiññāya olīyanti eke atidhāvanti eke. ye ca kho te abhiññāya tatra ca nāhesum tena ca na maññiṃsu - vaṭṭam tesam natthi paññāpanāyā” ti.

6-9: UPĀTISUTTAM (59)

1. evaṃ me sutam: ekaṃ samayam bhagavā sāvatthiyam viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena bhagavā rattandhakāratimisāyam abbhokāse nisinno hoti, telappadīpesu jhāyamānesu. tena kho pana samayena sambahulā adhipātakā tesu telappadīpesu āpātaparipātam anayam āpajjanti vyasanam āpajjanti. addasā kho bhagavā te sambahule adhipātake tesu telappadīpesu āpātaparipātam anayam āpajjante vyasanam āpajjante.²

2. atha kho bhagavā etam-attham viditvā, tāyam velāyam imaṃ udānam udānesi:



 “upātīdhāvanti na sāram-enti,
 navam navam bandhanam brūhayanti,
 patanti pajjotam-ivādhipātakā,³
 diṭṭhe sute iti heke nivīṭṭhā” ti.

[BJT Page 276]

¹ BJT note: sīlabbatam jīvitam brahmacariyam upaṭṭhānam - printed edition of the commentary. upaṭṭhānasāro - printed edition of the text.

² BJT note: anayavyasanam āpajjante - everywhere else.

³ BJT note: adhipātā - palm leaf book.

6-10: TATHĀGATUPPĀDASUTTAM (60)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. atha kho āyasmā ānando yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantam abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā ānando bhagavantam etad-avoca: “yāvakīvañ-ca bhante tathāgatā loke nuppajjanti,¹ arahanto sammāsambuddhā, tāva aññatitthiyā paribbājakā sakkatā honti garukatā mānitā pūjitā apacitā, lābhī

cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.² yato ca kho bhante tathāgatā loke uppajjanti, arahanto sammāsambuddhā, atha aññatitthiyā paribbājakā asakkatā honti agarukatā amānitā apūjitā anapacitā, na lābhī

cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ. bhagavā yeva dāni bhante sakkato garukato mānito pūjito apacito, lābhī

cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ, bhikkhusaṅgho cā” ti.

2. “evaṃ-etam ānanda yāvakīvañ-ca ānanda tathāgatā loke nuppajjanti, arahanto sammāsambuddhā. tāva aññatitthiyā paribbājakā sakkatā honti garukatā mānitā pūjitā apacitā, lābhī cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ. yato ca kho ānanda tathāgatā loke uppajjanti, arahanto sammāsambuddhā, atha³ aññatitthiyā paribbājakā asakkatā honti agarukatā mānitā apūjitā anapacitā, na lābhī cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ. tathāgato va dāni sakkato garukato mānito pūjito apacito, lābhī cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ, bhikkhusaṅgho cā” ti.

3. atha kho bhagavā etam-attham veditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

— — — — — Vetāliya
 “obhāsati tāva so kimi⁴
 — — — — —
 yāva na uggamati⁵ pabhaṅkaro,
 — — — — —
 verocanamhi⁶ uggate,
 — — — — —
 hatappabho hoti na cāpi bhāsati.

¹ Editor’s note: BJT, **nūppajjanti** here, but **nuppajjanti** below.

² Editor’s note: BJT, **-paccaya-** here and below; see note to **Sundarīsuttam**.

³ BJT note: **atha kho** - everywhere else.

⁴ Metre: In line b we should read **uggamati** m.c.; as it stands line c is Anuṭṭhubha, and line d may also be Anuṭṭhubha with the first word hypermetrical. Otherwise they may be corrupt Vetāliya lines.

⁵ BJT note: **annamati** - palm leaf book, **unnamate** - ChS.

⁶ BJT note: **virocanamhi** - palm leaf book (but as this agrees with the the text there must be an error involved here). **saverocanamhi** - ChS.

evaṃ obhāsitaṃ-eva takkikānaṃ
yāva sammāsambuddhā loke nuppajjanti.
na takkikā sujjhanti na cāpi sāvaka,
duddiṭṭhi na dukkhā pamuccare” ti.¹

JACCANDHAVAGGO CHAṬṬHO

tassuddānaṃ:

Āyujaṭilavekkhaṇa, Tīṇititthiyā Subhūti,²
Gaṇikā³ Upāti navamo, Uppajjantī ti⁴ tedasa.

[BJT Page 278]

¹ BJT lays these lines out as 4 lines of verse, but as there is no discernible metre the lines have been re-arranged here.

² BJT note: *tayo-titthiya Subhūti* - palm leaf book.

³ BJT note: *Āyusamossajjanaṃ ca paṭisallā āhu Tīnitiratitthiyā sattamamāna Subhūtiṃ Gaṇikā* - palm leaf book.

⁴ Editor’s note: BJT, *Uppajjanti*, printer’s error.

CULLAVAGGO SATTAMO

7-1: PAṬHAMABHADDIYASUTTAṀ (61)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmā sārīputto āyasmantaṃ laṇṭakabhaddiyaṃ anekapariyāyena dhammiyā kathāya sandasseti samādapeti samuttejēti sampahaṃseti. atha kho āyasmato laṇṭakabhaddiyaṃ āyasmatā sārīputtena anekapariyāyena dhammiyā kathāya sandassiyamānassa samādapiyamānassa samuttejīyamānassa sampahaṃsiyamānassa anupādāya āsavehi cittaṃ vimucci. addasā kho bhagavā āyasmantaṃ laṇṭakabhaddiyaṃ āyasmatā sārīputtena anekapariyāyena dhammiyā kathāya sandassiyamānaṃ samādapiyamānaṃ samuttejīyamānaṃ sampahaṃsiyamānaṃ, anupādāya āsavehi cittaṃ vimuñcamānaṃ.¹

2. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

— — — — —, | — — — — —, | — — — — — Tuṭṭhubha x 4
“uddhaṃ adho² sabbadhi vippamutto³
— — — — —, | — — — — —, | — — — — —
ayam-aham-asmī ti⁴ anānupassī,
— — — — —, | — — — — —, | — — — — —
evaṃ vimutto, udatāri oghaṃ
— — — — —, | — — — — —, | — — — — —
atiṇṇapubbaṃ apunabbhavāyā” ti.

7-2: DUTIYABHADDIYASUTTAṀ (62)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmā sārīputto āyasmantaṃ laṇṭakabhaddiyaṃ sekkhaṃ maññaṃmāno, bhiyyosomattāya anekapariyāyena dhammiyā kathāya sandasseti samādapeti samuttejēti sampahaseti. addasā kho bhagavā āyasmantaṃ sārīputtaṃ āyasmantaṃ laṇṭakabhaddiyaṃ sekkhaṃ maññaṃmānaṃ,⁵ bhiyyosomattāya anekapariyāyena dhammiyā kathāya sandassentaṃ samādapentaṃ samuttejentaṃ sampahaṃsentaṃ.

¹ BJT note: **vimuttaṃ** - palm leaf book, here and also below.

² BJT note: **adho ca** - palm leaf book.

³ Metre: Line b appears to have resolution of the 1st syllable, together with the syncopated opening.

⁴ BJT note: **ayam aham-asmī** - palm leaf book; also seen somewhere else. Editor's note: BJT, **asmī**, by mistake.

⁵ BJT note: **maññaṃmāno** - palm leaf book.

2. atha kho bhagavā etam-attham veditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

---U-|-,-|-U---
 “acchecc¹i¹ vaṭṭaṃ byāgā nirāsaṃ,²
 U---UU|-U-U-
 visukkhā saritā na sandati,
 ----|U-U-
 jinnaṃ vaṭṭaṃ na vattati,

 esevanto dukkhassā” ti.

[BJT Page 280]

7-3: SATTASUTTAM (63)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena sāvatthiyā manussā yebhuyyena, kāmesu ativelaṃ sattā,³ rattā giddhā gathitā⁴ mucchitā ajjhoppānā, sammattakajātā⁵ kāmesu viharanti. atha kho sambahulā bhikkhū pubbanhasamayaṃ nivāsetvā, pattacīvaram-ādāya, sāvatthiṃ piṇḍāya pavisiṃsu. sāvatthiyaṃ piṇḍāya caritvā, pacchābhattaṃ piṇḍapāṭapaṭikkantā, yena bhagavā tenupasaṅkamīṃsu, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdiṃsu, ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etad-avocaṃ: “idha bhante sāvatthiyā manussā yebhuyyena, kāmesu ativelaṃ sattā, rattā giddhā gathitā mucchitā ajjhoppānā, sammattakajātā kāmesu viharanti” ti.

2. atha kho bhagavā etam-attham veditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

---U-|-,-U|-U--- Tuṭṭhubha x4
 “kāmesu sattā kāmasaṅgasattā,⁶
 ---U-|-,-UU|-U---
 saññojane vajjam-apassamānā,
 UU---U-|-,-UU|-U---
 na hi jātu saññojanasaṅgasattā
 ---U-|-,-UU|-U---
 oghaṃ tareyyuṃ vipulaṃ mahantaṃ”-ti.

¹ BJT note: **acchejji** - palm leaf book, printed book.

² It is not clear whether these lines are metrical or not. As it stands the first line of the verse can be scanned as Tuṭṭhubha with replacement of 2 short syllables by one long one at the 6th. The 2nd may be a Vetāliya even line, if we count the 1st syllable as pādādigaru. The 3rd line scans as Anuṭṭhubha. The 4th line does not scan at all.

³ BJT note: **sattā honti** - everywhere else, here and also below.

⁴ BJT note: **gadhita** - ChS, here and also below.

⁵ BJT note: **sampattakajātā** - palm leaf book, here and also below.

⁶ BJT note: **kāmesu saṅgā** - palm leaf book.

7-4: DUTIYASATTASUTTAM (64)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena sāvatthiyā manussā yebhuyyena, kāmesu sattā rattā giddhā gathitā mucchitā ajjhopannā andhīkatā, sammattakajātā kāmesu viharanti. atha kho bhagavā pubbanhasamayaṃ nivāsetvā, pattacīvaram-ādāya, sāvatthiṃ piṇḍāya pāvisi. addasā kho bhagavā sāvatthiyā te manusse yebhuyyena, kāmesu satte giddhe gathite mucchite ajjhopanne andhīkate, sammattakajāte kāmesu viharante.

2. atha kho bhagavā etam-attham viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

-----||U-----||-----UU||U-U-
 “kāmandhā jālasañchannā, tanhāchadanachādītā,
 U-U-|U-----||-----UU|U-U-
 pamattabandhunā baddhā, macchā va kumināmukhe,
 U-U-|-----||-----U-|U-U- mavipula
 jarāmarañam gacchanti, vaccho khīrūpako va mātaran”-ti.¹

[BJT Page 282]

7-5: LAKUṆṬAKABHADDIYASUTTAM (65)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmā lakuṇṭakabhaddiyo sambahulānaṃ bhikkhūnaṃ piṭṭhito piṭṭhito yena bhagavā tenupasaṅkami. addasā kho bhagavā āyasmantaṃ lakuṇṭakabhaddiyaṃ dūrato va sambahulānaṃ bhikkhūnaṃ piṭṭhito piṭṭhito āgacchantam, dubbaṇṇam duddasikaṃ okoṭimakam, yebhuyyena bhikkhūnaṃ paribhūtarūpaṃ. disvāna, bhikkhū āmantesi: “passatha no tumhe bhikkhave etaṃ bhikkhum dūrato va sambahulānaṃ bhikkhūnaṃ piṭṭhito piṭṭhito āgacchantam dubbaṇṇam duddasikaṃ okoṭimakam yebhuyyena bhikkhūnaṃ paribhūtarūpaṃ?”-ti.

2. “evaṃ bhante,” ti. “eso bhikkhave bhikkhu mahiddhiko mahānubhavo. na ca sā samāpatti sulabharūpā yā tena bhikkhunā asamāpannapubbā, yassatthāya kulaputtā sammad-eva agārasmā anagāriyaṃ pabbajanti, tad-anuttaram brahmacariyapariyosānaṃ, diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharatī” ti.

3. atha kho bhagavā etam-attham viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

-----|U-----||-----|U- U-
 “nelaggo setapacchādo, ekāro vattati² ratho,
 U-----|U-----||-----|U-U-
 anīgham passa āyantaṃ, chinnaṣoṭam abandhanan”-ti.

¹ Metre: In the last pāda **vaccho** is hypermetric.

² Editor’s note: BJT, **vattati**, printer’s error.

7-6: TAṆHĀKKHAYASUTTAṀ (66)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmā aññātakonḍañño bhagavato avidūre nisinno hoti, pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, tanhāsaṅkhayavimuttiṃ paccavekkhamāno. addasā kho bhagavā āyasmantaṃ aññātakonḍaññaṃ¹ avidūre nisinnaṃ, pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, taṇhāsaṅkhayavimuttiṃ paccavekkhamānaṃ.

2. atha kho bhagavā etaṃ-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

—U—|U— ||—U—U—
 “yassa mūlā² chamā natthi, paṇṇā natthi, kuto latā?
 —U—|U— ||—U—U—
 taṃ dhīraṃ bandhanā muttaṃ - ko taṃ ninditum-ar^ahati?
 —U—|U— ||—U—U—
 devā pi naṃ pasaṃsanti, brahmunā pi pasaṃsito” ti.

7-7: PAPAÑCAKKHAYASUTTAṀ (67)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena bhagavā attano papañcasaññāsaṅkhāpahāṇaṃ paccavekkhamāno nisinno hoti.

2. atha kho bhagavā attano papañcasaññāsaṅkhāpahāṇaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

—U—|—U—U— Opacchandāsaka
 “yassa papañcā ṭhiti ca natthi,³
 —U—|—U—U—
 sandānaṃ⁴ palighañ-ca vītivatto,
 —U—|—U—U—
 taṃ taṃ nittaṇhaṃ munim carantaṃ,
 —U—U—|—U—U—
 nāvajānāti sadevako pi loko” ti.

7-8: KACCĀNASUTTAṀ (68)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmā mahākaccāno bhagavato avidūre nisinno hoti, pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, kāyagatāya satiyā

¹ BJT note: aññāsikoṇḍañño - Saddanīti.

² BJT note: mūlaṃ - palm leaf book.

³ Metre: We should read ṭhiti m.c. In line c we should exclude one taṃ. In line d the 1st syllable must be counted as light m.c.

⁴ BJT note: bandhānaṃ - printed edition of the commentary.

ajjhataṃ parimukhaṃ sūpaṭṭhitāya. addasā kho bhagavā āyasmantaṃ mahākaccānaṃ avidūre nisinnaṃ, pallaṅkaṃ ābhujitvā,¹ ujum kāyaṃ paṇidhāya, kāyagatāya satiyā ajjhataṃ parimukhaṃ supaṭṭhitāya.

2. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

—○○—|—○○— Vetālīya x5
 “yassa siyā sabbadā sati²
 ○○○○○|—○○—
 satataṃ kāyagatā upaṭṭhitā,
 —○○|—○○—
 ‘no cassa, no ca me siyā,
 ○○○○○|—○○—
 na bhavissati na, ca me bhavissati’,
 ○○○○○|—○○—
 anupubbavihārī tattha so
 —○○○○|—○○— Opacchandasaka
 kāleneva tare visattikaṃ”-ti.

[BJT Page 286]

7-9: UDAPĀNASUTTAM (69)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā mallesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena thūnaṃ³ nāma mallānaṃ brāhmaṇagāmo tad-avasari. assosum kho thūneyyakā brāhmaṇagahapatikā: “samaṇo khalu bho gotamo sakyaputto sakyakulā pabbajito mallesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ thūnaṃ anupatto” ti. udapānaṃ tiṇassa ca bhusassa⁴ ca yāva mukhato pūresum: “mā te muṇḍakā samaṇakā pānīyaṃ apaṃsū” ti.

2. atha kho bhagavā maggā okkamma yena aññataraṃ rukkhamūlaṃ tenupasaṅkami, upasaṅkamitvā, paññatte āsane nisīdi. nisajja kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “iṅha me tvaṃ ānanda etamhā udapānā pānīyaṃ āharā” ti. evaṃ vutte, āyasmā ānando bhagavantaṃ etad-avoca: “idāni so bhante udapāno thūneyyakehi brāhmaṇagahapatikehi tiṇassa ca bhusassa ca yāva mukhato purito: ‘mā te muṇḍakā samaṇakā pānīyaṃ apaṃsū’ ” ti. dutiyam-pi kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “iṅha me tvaṃ ānanda etamhā udapānā pānīyaṃ āharā” ti. evaṃ vutte, āyasmā ānando bhagavantaṃ etad-avoca: “idāni so bhante udapāno thūneyyakehi brāhmaṇagahapatikehi tiṇassa ca bhusassa ca yāva mukhato purito: ‘mā te muṇḍakā samaṇakā pānīyaṃ apaṃsū’ ” ti. tatiyam-pi kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “iṅha me tvaṃ ānanda etamhā udapānā pānīyaṃ āharā” ti. “evaṃ bhante,” ti kho āyasmā ānando bhagavato paṭissutvā, pattaṃ gahetvā, yena so udapāno tenupasaṅkami.

¹ Editor’s note: BJT, ābhūjitvā, printer’s error.

² Metre: In line c we need to read **cassā**, and in line e **vihāri** m.c.

³ BJT note: **thūnaṃ** - ChS.

⁴ Editor’s note: BJT; **bhūsassa**, but cf. elsewhere.

3. atha kho so udapāno āyasmante ānande upasaṅkamante, sabbaṃ taṃ tiṇaṅ-ca bhusaṅ-ca mukhato ovamitvā, acchassa udakassa anāvilassa vippasannassa, yāva mukhato pūruto vissandento maññe aṭṭhāsī. atha kho āyasmato ānandassa etad-ahosi: “acchariyaṃ vata bho, abbhutaṃ vata bho, tathāgatassa mahiddhikatā mahānubhāvatā, ayaṃ hi so udapāno mayi upasaṅkamante, sabbaṃ taṃ tiṇaṅ-ca bhusaṅ-ca mukhato ovamitvā, acchassa udakassa anāvilassa vippasannassa, yāva mukhato pūruto vissandento maññe aṭṭhāsī” ti. pattena pāṇiyaṃ ādāya yena bhagavā tenupasaṅkami, upasaṅkamitvā, bhagavantaṃ etad-avoca: “acchariyaṃ bhante, abbhūtaṃ bhante, tathāgatassa mahiddhikatā mahānubhāvatā, ayaṃ hi so bhante udapāno mayi upasaṅkamante, sabbaṃ taṃ tiṇaṅ-ca bhusaṅ-ca mukhato ovamitvā, acchassa udakassa anāvilassa vippasannassa, yāva mukhato pūruto vissandento maññe aṭṭhāsī. pivatu bhagavā pāṇiyaṃ, pivatu sugato pāṇīyan”-ti.

4. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

---u|u--- ||---|u-u-
 “kiṃ kay'rā udapānena, āpā ce¹ sabbadā siyuṃ?
 ---u-|u---||-uu-|u-u-
 taṇhāya mūlato chetvā, kissa pariyesanaṃ care” ti.²

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7-10: UDENASUTTAṃ (70)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā kosambiyaṃ viharati, ghoṣitārāme. tena kho pana samayena rañño udenassa uyyānagatassa, antepuraṃ daḍḍhaṃ hoti, pañca ca itthisatāni kālāṅkatāni honti sāmāvatippamukhāni. atha kho sambahulā bhikkhū pubbanhasamayaṃ nivāsetvā, pattacīvaram-ādāya, kosambiṃ piṇḍāya pavisiṃsu. kosambiyaṃ piṇḍāya caritvā, pacchābhantaṃ piṇḍapātaṭṭhikāntā, yena bhagavā tenupasaṅkamiṃsu, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etad-avocuṃ: “idha bhante rañño udenassa uyyānagatassa, antepuraṃ daḍḍhaṃ, pañca va itthisatāni kālāṅkatāni honti sāmāvatippamukhāni. tasmaṃ bhante upāsikānaṃ kā gati, ko abhisamparāyo?” ti

2. “santettha bhikkhave upāsikāyo sotāpannā, santi sakadāgāminiyo, santi anāgāminiyo, sabbā³ tā bhikkhave upāsikāyo anipphalā kālāṅkatā” ti.⁴

¹ BJT note: āpā ca - palm leaf book - printed book.

² BJT note:

kiṃ kuryād udapānena āpaś cet sarvato yadi
 chittveha mūlaṃ tṛṣṇāyāḥ kasya paryeṣaṇāṃ cared (Divyāvadāna pg 56).

³ BJT note: saddhā - palm leaf book.

⁴ BJT note: anipphalāni kālāṅkatā-ti - palm leaf book.

3. atha kho bhagavā etam-attham veditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

—U—|U—||—U—|U—
“mohasambandhano loko, bhabbarūpo va dissati,
—U—|U—||—U—|U—
upadhisambandhano bālo, tamasā parivārito.
—U—|U—||—U—|U— Anuṭṭhubha
sassati viya khāyati, passato natthi kiñcanan”-ti.¹

CULLAVAGGO SATTAMO

tassuddānaṃ:

Duve Bhaddiyā duve ca Sattā, Lakunṭako Taṇhākkhayo,
Papañcakhayo ca Kaccāno, Udaṇāṇ-ca Udeno ti.

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¹ BJT note:

mohasaṃvardhano loko bhavyarūpa iva dṛśyate
upadhibandhanā bālās tamasā parivāritāḥ
asat sad iti paśyanti paśyatāṃ nāsti kiñcanam (Divyāvadāna pg 534).

PĀṬALIGĀMIYAVAGGO AṬṬHAMO

8-1: PAṬHAMANIBBĀNASUTTAM (71)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena bhagavā bhikkhū nibbānapaṭisaṃyuttāya dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti. te ca bhikkhū aṭṭhī katvā¹ manasikatvā, sabbam cetaso² samannāharitvā, ohitasotā dhammaṃ suṇanti.

2. atha kho bhagavā etam-attham viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

“atthi bhikkhave tad-āyatanaṃ, yattha neva paṭhavī, na āpo, na tejo, na vāyo, na ākāśānañcāyatanaṃ, na viññānañcāyatanaṃ, na ākiñcaññāyatanaṃ, na nevasaññānāsaññāyatanaṃ, nāyaṃ loko, na paraloko, na ubho candimasuriyā. tatrāpāhaṃ bhikkhave neva āgatiṃ vadāmi, na gatiṃ, na ṭhitiṃ, na cutiṃ, na upapattiṃ. appatiṭṭhaṃ appavattaṃ anārammaṇam-evetaṃ - esevanto dukkhassā” ti.

8-2: DUTIYANIBBĀNASUTTAM (72)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena bhagavā bhikkhū nibbānapaṭisaṃyuttāya dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti. te ca bhikkhū aṭṭhī katvā manasikatvā, sabbam cetaso samannāharitvā, ohitasotā dhammaṃ suṇanti.

2. atha kho bhagavā etam-attham viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

—U—U|U— — ||UU—|U—U—
“duddasaṃ ‘anataṃ’³ nāma, na hi saccaṃ sudassanaṃ,
UU—|—U—||—U—|U—U— tavipula
paṭividdhā tanhā jānato, passato natthi kiñcanaṃ”-ti.

[BJT Page 292]

¹ BJT note: aṭṭhikatvā - palm leaf book.

² BJT note: sabbacetaso - is another reading.

³ BJT note: anantaṃ - is the reading in the commentary.

8-3: TATIYANIBBĀNASUTTAM (73)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena bhagavā bhikkhū nibbānapaṭisaṃyuttāya dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti. te ca bhikkhū aṭṭhī katvā manasikatvā, sabbam cetaso samannāharitvā, ohitasotā dhammaṃ suṇanti.

2. atha kho bhagavā etam-attham viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

“atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asaṅkhataṃ. no ce taṃ bhikkhave abhavissā ajātaṃ abhūtaṃ akataṃ asaṅkhataṃ, na-y-idha jātassa bhūtassa katassa saṅkhataṃ nissaraṇaṃ paññāyetha. yasmā ca kho bhikkhave atthi ajātaṃ abhūtaṃ akataṃ asaṅkhataṃ, tasmā jātassa bhūtassa katassa saṅkhataṃ nissaraṇaṃ paññāyati” ti.

8-4: CATUTTHANIBBĀNASUTTAM (74)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena bhagavā bhikkhū nibbānapaṭisaṃyuttāya dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti. te ca bhikkhū aṭṭhī katvā manasikatvā, sabbam cetaso samannāharitvā, ohitasotā dhammaṃ suṇanti.

2. atha kho bhagavā etam-attham viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

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“nissitassa calitaṃ, anissitassa calitaṃ natthi. calite asati passaddhi, passaddhiyā sati nati na hoti. natiyā asati, āgati gati na hoti. āgati gatiyā asati, cutupapāto na hoti. cutupapāte asati nevidha na huraṃ na ubhayam-antare - esevanto dukkhassā” ti.

8-5: CUNDASUTTAM (75)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā mallesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena pāvā tad-avasari. tatra sudaṃ bhagavā pāvāyaṃ viharati, cundassa kammāraputtassa ambavane.

2. assosi kho cundo kammāraputto: “bhagavā kira mallesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ pāvaṃ anupatto, pāvāyaṃ viharati mayhaṃ ambavane” ti. atha kho cundo kammāraputto yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho cundaṃ kammāraputtaṃ bhagavā dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī.

3. atha kho cundo kammāraputto bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito, bhagavantam etad-avoca: “adhivāsetu me bhante bhagavā svātanāya bhattam saddhim bhikkhusaṅghenā” ti. adivāsesi bhagavā tuṇhībhāvena. atha kho cundo kammāraputto bhagavato adhvāsanam viditvā, uṭṭhāyāsanaṃ bhagavantam abhivādetvā, padakkhiṇam katvā, pakkāmi.

4. atha kho cundo kammāraputto tassā rattiyā accayena, sake nivesane paṇītam khādanīyam bhojanīyam paṭiyādāpetvā, pahūtañ-ca sūkaramaddavam, bhagavato kalam ārocāpesi: “kālo bhante niṭṭhitam bhattan”-ti. atha kho bhagavā pubbanhasamayam nivāsetvā, pattacīvaram-ādāya, saddhim bhikkhusaṅghena yena cundassa kammāraputtassa nivesanam tenupasaṅkami, upasaṅkamitvā, paññatte āsane nisīdi. nisajja kho bhagavā cundam kammāraputtam āmantesi: “yam te cunda sūkaramaddavam paṭiyattam, tena mam parivisa, yam panaññaṃ khādanīyam bhojanīyam paṭiyattam, tena bhikkhusaṅgham parivisāti.

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5. “evaṃ bhante,” ti kho cundo kammāraputto bhagavantam paṭissutvā, yam ahosi sūkaramaddavam paṭiyattam, tena bhagavantam parivisi, yam panaññaṃ khādanīyam bhojanīyam paṭiyattam, tena bhikkhusaṅgham parivisi.

6. atha kho bhagavā cundam kammāraputtam āmantesi: “yam te cunda sūkaramaddavam avasiṭṭham, tam sobbhe nikhaṇāhi, nāham tam cunda passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya, yassa tam paribhuttam sammā pariṇāmaṃ gaccheyya, aññatra tathāgatenā” ti. “evaṃ bhante,” ti kho cundo kammāraputto bhagavato paṭissutvā, yam ahosi sūkaramaddavam avasiṭṭham tam sobbhe nikhaṇitvā, yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantam abhivādetvā, ekamantam nisīdi. ekamantam nisinnam kho cunda kammāraputtam bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanaṃ, pakkāmi.

7. atha kho bhagavato cundassa kammāraputtassa bhattam bhuttāvissa, kharo ābādho uppajji lohitapakkhandikā, bālha vedanā vattanti mārāṇantikā. tatra sudam bhagavā sato sampajāno adhvāsesi avihaññaṃ.

8. atha kho bhagavā āyasmantam ānandam āmantesi: “āyāmananda yena kusiṇārā tenupasaṅkamissāmā” ti. “evaṃ bhante,” ti kho āyasmā ānando bhagavato paccassosi.

---U-|----||---|-U-U- mavipula
“cundassa bhattam bhuñjītvā kammārassā ti me sutam,
---|-U-||U-|-U-
ābādham samphusī dhīro pabālham mārāṇantikam.

--oo,|-oo|-o-- Tuṭṭhubha acd
 bhuttassa ca sūkaramaddavena,¹
 --o-|-o,oo|-o-- Jagatī
 byādhippabālho udapādi satthuno.
 o-o-|-o,oo|-o--
 viriccamāno bhagavā avoca:
 --o-|-o,oo|-o--
 ‘gacchāmahaṃ kusināraṃ nagaran’ ”-ti.²

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9. atha kho bhagavā maggā okkamma yenaññataraṃ rukkhamūlaṃ tenupasaṅkami, upasaṅkamitvā, āyasmantaṃ ānandaṃ āmantesi: “iṅha me tvaṃ ānanda catugguṇaṃ saṅghāṭiṃ paññāpehi, kilantosmi ānanda nisīdissāmī” ti. “evaṃ bhante,” ti kho āyasmā ānando bhagavato paṭissutvā, catugguṇaṃ saṅghāṭiṃ paññāpesi, nisīdi bhagavā paññatte āsane.

nisajja kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “iṅha me tvaṃ ānanda pānīyaṃ āhara, pipāsitosmi ānanda pivissāmī” ti. evaṃ vutte, āyasmā ānando bhagavantaṃ etad-avoca: “idāni bhante pañcamattāni sakaṭasatāni atikkantāni, taṃ cakkacchinnāṃ udakaṃ parittaṃ luḷitaṃ āvilā sandati. ayaṃ bhante kukutthā nadī avidūre, acchodakā sātodakā sītodakā setodakā supatitthā ramaṇīyā, ettha bhagavā pānīyaṃ-ca pivissati gattāni ca sītikarissati” ti. dutiyam-pi kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “iṅha me tvaṃ ānanda pānīyaṃ āhara, pipāsitosmi ānanda pivissāmī” ti. dutiyam-pi kho āyasmā ānando bhagavantaṃ etad-avoca: “idāni bhante pañcamattāni sakaṭasatāni atikkantāni, taṃ cakkacchinnāṃ udakaṃ parittaṃ luḷitaṃ āvilā sandati. ayaṃ bhante kukutthā nadī avidūre, acchodakā sātodakā sītodakā setodakā supatitthā ramaṇīyā, ettha bhagavā pānīyaṃ-ca pivissati gattāni ca sītikarissati” ti. tatiyam-pi kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “iṅha me tvaṃ ānanda pānīyaṃ āhara, pipāsitosmi ānanda pivissāmī” ti. “evaṃ bhante,” ti kho āyasmā ānando bhagavato paṭissutvā, pattaṃ gahetvā, yena sā nadī tenupasaṅkami.

10. atha kho sā nadī cakkacchinnā parittā luḷitā āvilā sandamānā, āyasmante ānande upasaṅkamante, acchā vipprasannā anāvilā sandati. atha kho āyasmato ānandassa etad-ahosi: “acchariyaṃ vata bho, abbhutaṃ vata bho, tathāgatassa mahiddhikatā mahānubhāvatā, ayañ-hi sā nadī cakkacchinnā parittā luḷitā āvilā sandamānā, mayi upasaṅkamante, acchā vipprasannā anāvilā sandati” ti. pattena pānīyaṃ ādāya yena bhagavā tenupasaṅkami, upasaṅkamitvā, bhagavantaṃ etad-avoca: “acchariyaṃ bhante, abbhutaṃ bhante, tathāgatassa mahiddhikatā mahānubhāvatā, ayañ-hi sā bhante nadī cakkacchinnā parittā luḷitā āvilā sandamānā, mayi upasaṅkamante, acchā vipprasannā anāvilā sandati. pivatu bhagavā pānīyaṃ, pivatu sugato pānīyaṃ”-ti. atha kho bhagavā pānīyaṃ apāsi.

¹ Metre: The opening of line a, and the cadence in line d are faulty according to the conventions that normally prevail.

² BJT note: Verses recited by the elders at the 1st council.

11. atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena kukutthā nadī
tenupasaṅkami, upasaṅkamitvā, kukutthaṃ nadiṃ ajjhogāhetvā, nahātvā ca pivitvā ca¹
paccuttaritvā yena ambavanaṃ tenupasaṅkami, upasaṅkamitvā, āyasmantaṃ cundakaṃ
āmantesi: “iṅgha me tvaṃ cundaka catugguṇaṃ saṅghāṭiṃ paññāpehi, kilantosmi
cundaka nipajjissāmī” ti. “evaṃ bhante,” ti kho āyasmā cundako bhagavato paṭissutvā,
catugguṇaṃ saṅghāṭiṃ paññāpesi. atha kho bhagavā dakkhiṇena passena sīhaseyyaṃ
kappesi, pāde pādaṃ accādhāya sato sampajāno utthānasaññaṃ manasikaritvā. āyasmā
pana cundako tattheva bhagavato purato nisīdi.

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---U-|-,,UU|-U--- Tuṭṭhubha x4
“gantvāna buddho nadikaṃ kukutthaṃ,²
---U-|-,,UU|-U---
acchodakaṃ sātodakaṃ vipasannaṃ,
---U-|-,,UU|-U---
ogāhi satthā sukilantarūpo,
UU-|-,,UU|-U---
tathāgato appaṭimodha loke.

---U-|-,,UU|-U--- Tuṭṭhubha x 4
n^ahātvā ca pītva³ cudatāri satthā
UU-|-,,UU|-U---
purekkhato bhikkhugaṇassa majjhe,
---U-|-,,UU|-U---
satthā pavattā bhagavādha dhamme,
UU-|-,,UU|-U---
upāgami ambavanaṃ mahesi.

---UU-|-,,UU|-U--- Tuṭṭhubha x 6
āmantayi cundakaṃ nāma bhikkhuṃ:⁴
UU-|-,,UU|-U---
catugguṇaṃ patthara me nipajjaṃ,⁵
---U-|-,,UU|-U---
so codito bhāvitattena cundo,
UU-|-,,UU|-U---
catugguṇaṃ patthari khippam-eva.
UU-|-,,UU|-U---
nipajji satthā sukilantarūpo
---U-|-,,UU|-U---
cundo pi tattha pamukhe nisīdi” ti.⁶

¹ BJT note: **pītvā ca** - ChS.

² Metre: The break in line b is faulty according to the conventions that normally prevail (note that this is *not* an example of the extended Tuṭṭhubha, which requires a word break after the 5th).

³ BJT note: **pivītvā** - seen somewhere.

⁴ Metre: We need to read **āmantayī** m.c.

⁵ BJT note: **nisajjaṃ** - ChS.

⁶ BJT note: Verses recited by the elders at the 1st council.

12. atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “siyā kho panānanda, cundassa kammāraputtassa koci vipphaṇṇasāraṃ upadaheyya.”¹ ‘tassa te āvuso cunda alābhā, tassa te āvuso cunda dulladdhaṃ, yassa te tathāgato pacchimaṃ piṇḍapātāṃ bhuñjitvā parinibbuto’ ti. cundassa ānanda kammāraputtassa evaṃ vipphaṇṇasāro paṭivinodetabbo: ‘tassa te āvuso cunda lābhā, tassa te āvuso cunda suladdhaṃ, yassa te tathāgato pacchimaṃ piṇḍapātāṃ bhuñjitvā parinibbuto. sammukhā metaṃ āvuso cunda bhagavato sutāṃ, sammukhā paṭiggahitaṃ: “dveme piṇḍapātā samasamaphalā samasamavipākā ativiya aññehi piṇḍapātehi mahapphalatarā ca mahānisaṃsatarā ca. katame dve? yañ-ca piṇḍapātāṃ bhuñjitvā, tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati; yañ-ca piṇḍapātāṃ bhuñjitvā, tathāgato anupādisesāya nibbānadhātuyā parinibbāyati.”² ime dve piṇḍapātā samasamaphalā samasamavipākā ativiya aññehi piṇḍapātehi mahapphalatarā ca mahānisaṃsatarā ca. āyusaṃvattanikaṃ āyasmatā cundena kammāraputtana kammaṃ upacitaṃ, vaṇṇasaṃvattanikaṃ āyasmatā cundena kammāraputtana kammaṃ upacitaṃ, sukhasaṃvattanikaṃ āyasmatā cundena kammāraputtana kammaṃ upacitaṃ, yasasaṃvattanikaṃ āyasmatā cundena kammāraputtana kammaṃ upacitaṃ, saggasaṃvattanikaṃ āyasmatā cundena kammāraputtana kammaṃ upacitaṃ, . ādhīpateyyasaṃvattanikaṃ āyasmatā cundena kammāraputtana kammaṃ upacitaṃ”-ti. cundassa ānanda kammāraputtassa evaṃ vipphaṇṇasāro paṭivinodetabbo!” ti.

13. atha kho bhagavā etaṃ-atthaṃ veditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

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~~~~~|~~~~~ Vetālīya  
 “dadato puññaṃ pavaḍḍhati,  
 ~~~~~|~~~~~  
 saññamato veraṃ na cīyati.
 ~~~~~|~~~~~  
 kusalo ca jahāti pāpakāṃ,  
 ~~~~~|~~~~~  
 rāgadosamohakkhayā sa nibbuto” ti.³

8-6: PĀṬALIGĀMIYASUTTAṃ ⁴ (76)

1. evaṃ me sutāṃ: ekaṃ samayaṃ bhagavā magadhesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ, yena pāṭaligāmo tad-avasari. assosum kho pāṭaligāmiyā upāsakā: “bhagavā kira magadhesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ pāṭaligāmaṃ anupatto” ti. atha kho pāṭaligāmiyā upāsakā yena bhagavā tenupasaṅkamiṃsu, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho pāṭaligāmiyā upāsakā bhagavantaṃ etad-avocum: “adhivāsetu no bhante bhagavā āvasathāgāraṃ”-ti. adhivāsesi bhagavā tuṇhībhāvena.

¹ BJT note: **uppādeyya** - ChS.

² BJT note: **parinibbuto** - in some books.

³ BJT note: **parinibbuto** - in some books. Metre: in this line either **rāga-** or **-dosa-** or **-moha-** must be considered hypermetric.

⁴ Editor’s note: BJT; **Pāṭaligāmiya-** here, correct elsewhere.

2. atha kho pāṭaligāmiyā upāsakā bhagavato adhivāsanam veditvā, utṭhāyāsanaṁ bhagavantam abhivādetvā, padakkhiṇam katvā, yena āvasathāgāram tenupasaṅkamimsu, upasaṅkamitvā, sabbasantharim āvasathāgāram santharitvā, āsanāni paññāpetvā, udakamaṇikam patitṭhāpetvā, telappadīpaṁ āropetvā, yena bhagavā tenupasaṅkamimsu, upasaṅkamitvā bhagavantam abhivādetvā, ekamantaṁ aṭṭhamasu. ekamantaṁ ṭhitā kho pāṭaligāmiyā upāsakā bhagavantam etad-avocum:
“sabbasantharisanthataṁ bhante āvasathāgāram, āsanāni paññattāni, udakamaṇiko patitṭhāpito, telappadīpo āropito, yassa dāni bhante bhagavā kalam maññatī” ti.

3. atha kho bhagavā nivāsetvā,¹ pattacīvaram-ādāya, saddhim bhikkhusaṅghena yena āvasathāgāram tenupasaṅkami, upasaṅkamitvā, pāde pakkhāletvā, āvasathāgāram pavisitvā, majjhimam thambham nissāya puratthābhimukho nisīdi. bhikkhusaṅgho pi kho pāde pakkhāletvā, āvasathāgāram pavisitvā, pacchimam² bhittim nissāya puratthābhimukho nisīdi, bhagavantam yeva purekkhatvā. pāṭaligāmiyā³ pi kho upāsakā pāde pakkhāletvā, āvasathāgāram pavisitvā, puratthimam bhittim nissāya pacchimābhimukhā nisīdīmsu, bhagavantam yeva purekkhatvā.⁴

4. atha kho bhagavā pāṭaligāmiye upāsake āmantesi: “pañcime gahapatayo ādīnavā dussīlassa sīlavipattiyā. katame pañca?

idha gahapatayo dussīlo sīlavipanno, pamādādhikaraṇam mahatiṁ bhogajānim nigacchati. ayaṁ paṭhamo ādīnavo dussīlassa sīlavipattiyā.

puna caparam gahapatayo dussīlassa sīlavipannassa pāpako kittisaddo abbhuggacchati. ayaṁ dutiyo ādīnavo dussīlassa sīlavipattiyā.

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puna caparam gahapatayo dussīlo sīlavipanno yaññad-eva parisam upasaṅkamati, yadi khattiyaparisam yadi brāhmaṇaparisam yadi gahapatiparisam yadi samaṇaparisam, avisārado upasaṅkamati maṅkubhūto. ayaṁ tatiyo ādīnavo dussīlassa sīlavipattiyā.

puna caparam gahapatayo dussīlo sīlavipanno sammūlho kalam karoti. ayaṁ catuttho ādīnavo dussīlassa sīlavipattiyā.

puna caparam gahapatayo dussīlo sīlavipanno kāyassa bhedā param-maraṇā⁵ apāyam duggatiṁ vinipātam nirayaṁ upapajjati. ayaṁ pañcavo ādīnavo dussīlassa sīlavipattiyā.

ime kho gahapatayo pañca ādīnavā dussīlassa sīlavipattiyā ti.

5. pañcime gahapatayo ānisaṃsā sīlavato sīlasampadāya. katame pañca?

¹ BJT note: sāyanhasamayam nivāsetvā - Mahāparinibbānasutta (D 16).

² BJT note: sutta majjhimam, PTS??

³ Editor’s note: BJT; pāṭaligāmiyā printer’s error.

⁴ BJT note: purakkhatvā - palm leaf book; also seen somewhere else.

⁵ Editor’s note: BJT, param maraṇā here, but param-maraṇā elsewhere.

idha gahapatayo sīlavā sīlasampanno, appamādādhikaraṇaṃ mahantaṃ
bhogakkhandhaṃ adhigacchati. ayaṃ paṭhamo ānisaṃso sīlavato sīlasampadāya.

puna caparaṃ gahapatayo sīlavato sīlasampannassa kalyāṇo kittisaddo
abbhuggacchati. ayaṃ duttiyo ānisaṃso sīlavato sīlasampadāya.

puna caparaṃ gahapatayo sīlavā sīlasampanno yaññad-eva pariṣaṃ
upasaṅkamati yadi khattiyapariṣaṃ yadi brāhmaṇapariṣaṃ yadi
gahapatipariṣaṃ yadi samaṇapariṣaṃ, visārado upasaṅkamati amaṅkubhūto.
ayaṃ tatiyo ānisaṃso sīlavato sīlasampadāya.

puna caparaṃ gahapatayo sīlavā sīlasampanno asammūḷho kālaṃ karoti. ayaṃ
catuttho ānisaṃso sīlavato sīlasampadāya.

puna caparaṃ gahapatayo sīlavā sīlasampanno kāyassa bhedaṃ param-maraṇā
sugatiṃ saggaṃ lokaṃ upapajjati. ayaṃ pañcama ānisaṃso sīlavato
sīlasampadāya.

ime kho gahapatayo pañca ānisaṃsā sīlavato sīlasampadāyā” ti.

6. atha kho bhagavā pāṭaligāmiye upāsake bahud-eva rattiṃ dhammiyā kathāya
sandassetvā samādapetvā samuttejetvā sampahaṃsetvā, uyyojesi: “abhikkantā kho
gahapatayo ratti, yassa dāni tumhe kālaṃ maññathā” ti.¹ atha kho² pāṭaligāmiyā
upāsakā bhagavato bhāsitaṃ abhinanditvā anumoditvā, utthāyāsanaṃ bhagavantaṃ
abhivādetvā, padakkhiṇaṃ katvā, pakkamiṃsu. atha kho bhagavā, acirapakkantesu
pāṭaligāmiyesu upāsakesu, suññāgāraṃ pāvisi.

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7. tena kho pana samayena sunīdhavassakārā magadhamahāmattā pāṭaligāme nagaraṃ
māpenti vajjinaṃ paṭibāhāya. tena kho pana samayena sambahulā devatāyo,
sahassasahasveva³ pāṭaligāme vatthūni pariggaṇhanti. yasmaṃ padese mahesakkhā
devatā vatthūni pariggaṇhanti, mahesakkhānaṃ tattha raññaṃ rājamahāmattānaṃ
cittāni namanti nivesanāni māpetuṃ. yasmaṃ padese majjhimā devatā vatthūni
pariggaṇhanti, majjhimānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti
nivesanāni māpetuṃ. yasmaṃ padese nīcā devatā vatthūni pariggaṇhanti, nīcānaṃ
tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ.

addasā kho bhagavā dibbena cakkhunā, visuddhena atikkantamānusakena, tā devatāya
sahassasahasveva pāṭaligāme vatthūni pariggaṇhantiyo. yasmaṃ padese mahesakkhā
devatā vatthūni pariggaṇhanti, mahesakkhānaṃ tattha raññaṃ rājamahāmattānaṃ
cittāni namanti nivesanāni māpetuṃ. yasmaṃ padese majjhimā devatā vatthūni
pariggaṇhanti, majjhimānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti

¹ BJT note: **bhagavato paṭissutvā** - palm leaf book.

² BJT note: “**evaṃ bhante**” ti kho - Mahāparinibbānasutta (D 16).

³ BJT note: **sahasveva** - palm leaf book, here and below.

nivesanāni māpetuṃ. yasmim padese nīcā devatā vatthūni pariggaṇhanti, nīcānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetun-ti.

8. atha kho bhagavā tassā rattiyā paccūsasamaye paccuṭṭhāya, āyasmantaṃ ānandaṃ āmantesi: “ko nu kho ānanda pāṭaligāme nagaraṃ māpetī?” ti. “sunīdhavassakārā bhante magadhamahāmattā pāṭaligāme nagaraṃ māpenti vajjinaṃ paṭibāhāyā” ti. “seyyathā pi ānanda devehi tāvatimsehi saddhiṃ mantetvā, evam-eva kho ānanda sunīdhavassakārā magadhamahāmattā, pāṭaligāme nagaraṃ māpenti vajjinaṃ paṭibāhāya.

9. idhāhaṃ ānanda addasaṃ dibbena cakkhunā, visuddhena atikkantamānusakena, sambahulā devatāyo sahasasahasseva, pāṭaligāme vatthūni pariggaṇhantiyo. yasmim padese mahesakkhā devatā vatthūni pariggaṇhanti, mahesakkhānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. yasmim padese majjhimā devatā vatthūni pariggaṇhanti, majjhimānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. yasmim padese nīcā devatā vatthūni pariggaṇhanti, nīcānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetun-ti.

10. yāvatā ānanda ariyaṃ āyatanāṃ, yāvatā vaṇippaṭṭho, idaṃ agganagaraṃ bhavissati pāṭaliputtaṃ puṭabhedanaṃ. pāṭaliputtaṃ kho ānanda tayo antarāyā bhavissanti: aggitto vā udakato vā mithubhedato vā” ti

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11. atha kho sunīdhavassakārā magadhamahāmattā yena bhagavā tenupasaṅkamimṃsu, upasaṅkamitvā, bhagavatā saddhiṃ sammodimṃsu, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā, ekamantaṃ aṭṭhaṃsu. ekamantaṃ ṭhitā kho sunīdhavassakārā magadhamahāmattā bhagavantaṃ etad-avocuṃ: “adhivāsetu no bhavaṃ gotamo ajjatanāya bhattaṃ saddhiṃ bhikkhusaṅghena” ti. adhivāsesi bhagavā tuṇhībhāvena.

12. atha kho sunīdhavassakārā magadhamahāmattā bhagavato adhivāsaṇaṃ veditvā, yena sako āvasatho tenupasaṅkamimṃsu, upasaṅkamitvā, sake āvasathe paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā, bhagavato kālaṃ ārocesuṃ: “kālo bho gotama niṭṭhitāṃ bhattaṃ”-ti. atha kho bhagavā pubbanhasamayaṃ nivāsetvā, pattacīvaram-ādāya, saddhiṃ bhikkhusaṅghena yena sunīdhavassakārānaṃ magadhamahāmattānaṃ āvasatho tenupasaṅkami, upasaṅkamitvā, paññatte āsane nisīdi. atha kho sunīdhavassakārā magadhamahāmattā buddhapamukhaṃ bhikkhusaṅghaṃ¹ panītena khādanīyena bhojanīyena sahatthā santappesuṃ sampavāresuṃ.

13. atha kho sunīdhavassakārā magadhamahāmattā bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsaṇaṃ gahetvā, ekamantaṃ nisīdimṃsu. ekamantaṃ nisinne kho sunīdhavassakāre magadhamahāmatte bhagavā imāhi gāthāhi anumodi:

¹ Editor’s note: BJT; **bhikkhūsaṅghaṃ** printer’s error.

---U-|---- ||---U|U-U- mavipula
 “yasmim padese kappeti vāsaṃ paṇḍitajātiyo,
 ---U-|U----||-U-|U-U-
 sīlavantettha bhojetvā, saññate brahmacārayo.

---U-|U----||---U|U-U-
 yā tattha devatā āsuṃ tāsāṃ dakkhiṇaṃ-ādise,
 ---U-|U-||-U-|U-U- ravipula
 tā pūjitā pūjayanti mānitā mānayanti naṃ.¹

U---U|U---- ||---|U-U-
 tato naṃ anukampanti, mātā puttaṃ va orasaṃ,
 ---U-U-|U----||U-|U-U-
 devatānukampito poso sadā bhadraṇi passatī” ti

14. atha kho bhagavā sunīdhavassakārānaṃ magadhamahāmattānaṃ imāhi gāthāhi anumoditvā, utthāyāsanaṃ pakkāmi. tena kho pana samayena sunīdhavassakārā magadhamahāmattā bhagavantaṃ piṭṭhito piṭṭhito anubaddhā honti: “yenaṃ samaṇo gotame dvārena nikkhamissati taṃ gotamadvāraṃ nāma bhavissati, yena titthena gaṅgaṃ nadiṃ tarissati taṃ gotamatitthaṃ nāma bhavissati” ti.

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15. atha kho bhagavā yena dvārena nikkhami, taṃ gotamadvāraṃ nāma ahosi, atha kho bhagavā yena gaṅgā nadī tenupasaṅkami. tena kho pana samayena gaṅgā nadī pūrā hoti samatittikā kākaṇṭhā. appekacce manussā nāvaṃ pariyesanti, appekacce uḷumpaṃ pariyesanti, appekacce kullaṃ bandhanti, apārāpāraṃ² gantukāmā. atha kho bhagavā seyyathā pi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ sammiñṇeyya, evaṃ-eva³ gaṅgāya nadiyā orimatīre antarahito, pārimatīre paccuṭṭhāsi saddhiṃ bhikkhusaṅghena. addasā kho bhagavā te manusse appekacce nāvaṃ pariyesante, appekacce uḷumpaṃ pariyesante, appekacce kullaṃ bandhante, apārāpāraṃ gantukāme.

¹ BJT note: ārocācesuṃ - seen somewhere.

yasmin pradeśe kalpate vāsaṃ paṇḍitajātikaḥ
 sīlavato bhojayanti saṃyatān brahmacāryako
 yā satvatra devatā āsan kuśalāsatuṣṭamānayaḥ
 tāḥ pūjitāḥ pūjayanti mānayanti ca mānitāḥ.
 (Sarvāstivāda Mahāparinirvāṇasūtraṃ).

² BJT note: aparāparaṃ - in some books.

³ BJT note: evam-evam - printed book; variant reading noted in the commentary.

16. atha kho bhagavā etam-attham veditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

—U—U|—U—U— Vetāliya acd
 “ye taranti aṇṇavaṃ saraṃ,
 ———U|—U—U—
 setuṃ katvāna visajja pallalāni,¹
 ———U|—U—U—
 kullaṃ hi jano pabandhati,
 ———|—U—U—
 tiṇṇā medhāvino janā” ti.²

8-7: DVIDHĀPATHASUTTAM (77)

1. evaṃ me sutam: ekaṃ samāyaṃ bhagavā kosalesu addhānamaggapaṭipanno hoti āyasmatā nāgasamālena pacchāsamaṇena. addasā kho āyasmā nāgasamālo antarāmagge dvedhāpathaṃ, disvāna, bhagavantaṃ etad-avoca: “ayaṃ bhante bhagavā pantho iminā gacchāmā” ti. evaṃ vutte, bhagavā āyasmantaṃ nāgasamālaṃ etad-avoca: “ayaṃ nāgasamāla pantho iminā gacchāmā” ti. dutiyam-pi kho āyasmā nāgasamālo bhagavantaṃ etad-avoca: “ayaṃ bhante bhagavā pantho iminā gacchāmā” ti. evaṃ vutte, bhagavā āyasmantaṃ nāgasamālaṃ etad-avoca: “ayaṃ nāgasamāla pantho iminā gacchāmā” ti. tatiyam-pi kho āyasmā nāgasamālo bhagavantaṃ etad-avoca: “ayaṃ bhante bhagavā pantho iminā gacchāmā” ti. evaṃ vutte, bhagavā āyasmantaṃ nāgasamālaṃ etad-avoca: “ayaṃ nāgasamāla pantho iminā gacchāmā” ti. atha kho āyasmā nāgasamālo bhagavato pattacīvaraṃ tattheva chamāyaṃ nikkhipitvā pakkāmi: “idaṃ bhante bhagavato pattacīvaran”-ti.

2. atha kho āyasmato nāgasamālassa tena panthena gacchantassa, antarāmagge corā nikkhamitvā, hatthehi ca pādehi ca viheṭhesuṃ, pattañ-ca bhindim̐su, saṅghāṭiñ-ca vipphālesuṃ. atha kho āyasmā nāgasamālo bhinnena pattena vipphālītāya saṅghāṭiyā, yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā nāgasamālo bhagavantaṃ etad-avoca: “idha mayhaṃ bhante tena panthena gacchantassa, antarāmagge corā nikkhamitvā hatthehi ca pādehi ca viheṭhesuṃ, pattañ-ca bhindim̐su, saṅghāṭiñ-ca vipphālesun”-ti.

¹ Metre: This line appears to be Opacchandāsaka with 2 mattā hypermetric.

² BJT note:

ye taranty aṇṇavaṃ saraṃ
 setuṃ kṛtvā visṛjya palalāni
 kolaṃ hi janāḥ prabandhitā
 uttīrṇā medhāvino janāḥ (Divyāvadāna pg 56).

3. atha kho bhagavā etam-attham veditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

---UU|---U--- Vetāliya x4
“saddhiṃ caram-ekato vasaṃ,
---UU|---U---
misso aññajanena vedagū,
---UU|---U---
vidvā pajahāti pāpakam,
---UU|---U---
koṇco khīrapako va ninnagan”-ti.

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8-8: VISĀKHĀSUTTAM (78)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, pubbārāme migāramātupāsāde. tena kho pana samayena visākhāya migāramātuyā nattā kālakatā hoti piyā manāpā. atha kho visākhā migāramātā allavatthā allakesā, divādivassa yena bhagavā tenupasaṅkami, upasaṅkamtvaṃ bhagavantam abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho visākhā migāramātaram bhagavā etad-avoca: “handa kuto nu tvaṃ visākhe āgacchasi allavatthā allakesā idhūpasaṅkantā divādivassā?” ti. “nattā me bhante piyā manāpā kālakatā. tenāhaṃ allavatthā allakesā idhūpasaṅkantā divādivassā” ti. “iccheyyāsi tvaṃ visākhe yāvatikā sāvatthiyā manussā tāvatike putte ca nattāro cā?” ti. “iccheyyāmaṃ bhagavā yāvatikā sāvatthiyā manussā tāvatike putte ca nattāro cā” ti.

2. “kīvabahukā pana visākhe sāvatthiyā manussā devasikaṃ kālaṃ karonti?” ti. “dasa pi bhante sāvatthiyā manussā devasikaṃ kālaṃ karonti, nava pi bhante sāvatthiyā manussā devasikaṃ kālaṃ karonti, aṭṭha pi bhante sāvatthiyā manussā devasikaṃ kālaṃ karonti, satta pi bhante sāvatthiyā manussā devasikaṃ kālaṃ karonti, cha pi bhante sāvatthiyā manussā devasikaṃ kālaṃ karonti, pañca pi bhante sāvatthiyā manussā devasikaṃ kālaṃ karonti, cattāro pi bhante sāvatthiyā manussā devasikaṃ kālaṃ karonti, tīṇi pi bhante sāvatthiyā manussā devasikaṃ kālaṃ karonti, dve pi bhante sāvatthiyā manussā devasikaṃ kālaṃ karonti, eko pi bhante sāvatthiyā manusso devasikaṃ kālaṃ karoti, avivittā bhante sāvatthiyā¹ manussehi kālaṃ karontehī” ti. “taṃ kiṃ maññasi visākhe api nu tvaṃ kadāci karahaci anallavattham anallakesā vā?” ti.

3. “no hetam bhante alaṃ me bhante tāva bahukehi puttehi ca nattārehi cā” ti. “yesaṃ kho visākhe satam piyāni, satam tesam dukkhāni, yesaṃ navuti piyāni, navuti tesam dukkhāni, yesaṃ asīti piyāni, asīti tesam dukkhāni, yesaṃ sattati piyāni, sattati tesam dukkhāni, yesaṃ satṭhi piyāni, satṭhi tesam dukkhāni, yesaṃ paññāsam piyāni, paññāsam tesam dukkhāni.

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¹ BJT: sāvatthi.

yesaṃ cattārīsaṃ piyāni, cattārīsaṃ tesāṃ dukkhāni, yesaṃ tiṃsaṃ piyāni tiṃsaṃ tesāṃ dukkhāni, yesaṃ vīsaṃ piyāni, vīsaṃ¹ tesāṃ dukkhāni, yesaṃ dasa piyāni, dasa tesāṃ dukkhāni, yesaṃ nava piyāni, nava tesāṃ dukkhāni, yesaṃ aṭṭha piyāni, aṭṭha tesāṃ dukkhāni, yesaṃ satta piyāni, satta tesāṃ dukkhāni, yesaṃ cha piyāni, cha tesāṃ dukkhāni, yesaṃ pañca piyāni, pañca tesāṃ dukkhāni, yesaṃ cattāri piyāni, cattāri tesāṃ dukkhāni, yesaṃ tīṇi piyāni, tīṇi tesāṃ dukkhāni, yesaṃ dve piyāni, dve tesāṃ dukkhāni, yesaṃ ekaṃ piyaṃ, ekaṃ tesāṃ dukkhaṃ, yesaṃ natthi piyaṃ, natthi tesāṃ dukkhaṃ. asokaṃ te virajā anupāyāsā ti vadāmī” ti.

4. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

— — — — —, — — — — — Tuṭṭhubha x 4
 “ye keci sokā paridevitā vā,
 — — — — —, — — — — —
 dukkhā ca lokasmiṃ anekarūpā,²
 — — — — —, — — — — —
 piyaṃ paṭicca pabhavanti ete,
 — — — — —, — — — — —
 piye asante na bhavanti ete.

— — — — —, — — — — — Tuṭṭhubha x4
 tasmā hi te sukhino vītasokā,³
 — — — — —, — — — — —
 yesaṃ piyaṃ natthi kuhiñci loke,
 — — — — —, — — — — —
 tasmā asokaṃ virajāṃ patthayāno,
 — — — — —, — — — — —
 piyaṃ na kay¹rātha kuhiñci loke” ti.

8-9: PAṬHAMADABBASUTTAṀ (79)

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā rājagahe viharati, veḷuvane kalandakanivāpe. atha kho āyasmā dabbo mallaputto yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantam abhivādetvā, ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā dabbo mallaputto bhagavantam etad-avoca: “parinibbānakālo me dāni sugatā” ti. “yassa dāni tvaṃ dabba kālaṃ maññasī” ti.

2. atha kho āyasmā dabbo mallaputto uṭṭhāyāsanaṃ, bhagavantam abhivādetvā padakkhiṇaṃ katvā, vehāsaṃ abbhuggantvā⁴ ākāse antaḷikkhe, pallaṅkena nisīditvā, tejodhātum samāpajjitvā, vuṭṭhahitvā, parinibbāyi. atha kho āyasmato dabbassa mallaputtassa - vehāsaṃ abbhuggantvā ākāse antaḷikkhe, pallaṅkena nisīditvā, tejodhātum samāpajjitvā, vuṭṭhahitvā - parinibbutassa sarīrassa jhāyamānassa

¹ BJT note: vīsati - printed book; variant reading noted in the commentary.

² Metre: This line has the caesura after the 6th (this occurs quite rarely, but many times the word break occurs after lokasmiṃ as here).

³ Metre: Line c is an example of the extended Tuṭṭhubha.

⁴ Editor’s note: BJT, abbhūggantvā, here and again below, but third time abbhuggantvā, which seems to be the correct form.

ḍayhamānassa, neva chārikā paññāyittha na masi. seyyathā pi nāma sappissa vā telassa vā jhāyamānassa ḍayhamānassa neva chārikā paññāyati na masi, evam-eva kho āyasmato dabbassa mallaputtassa - vehāsaṃ abbhuggantvā ākāse antaḷikkhe, pallaṅkena nisīditvā, tejodhātuṃ samāpajjitvā, vuṭṭhahitvā - parinibbutassa sarīrassa jhāyamānassa ḍayhamānassa, neva chārikā paññāyittha na masi ti.

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3. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

◡◡◡-|◡◡◡-◡◡◡ Opacchandasaka
 “abhedhi kāyo nirodhi saññā,¹
 ◡◡◡-|◡◡◡-◡◡◡
 vedanā sītībhaviṃsu² sabbā,
 ◡◡◡-|◡◡◡-||◡◡◡-|◡◡◡ Pathyāvatta
 vūpasamiṃsu saṅkhārā, viññāṇaṃ atthaṃ-āgamā”³ ti.

8-10: DUTIYADABBASUTTAM (80)

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati, jetavane anāthapiṇḍikassa ārāme. tatra kho bhagavā bhikkhū āmantesi: “bhikkhavo” ti. “bhadante” ti te bhikkhū bhagavato paccassosaṃ, bhagavā etad-avoca: “dabbassa bhikkhave mallaputtassa - vehāsaṃ abbhuggantvā ākāse antaḷikkhe, pallaṅkena nisīditvā, tejodhātuṃ samāpajjitvā, vuṭṭhahitvā - parinibbutassa sarīrassa jhāyamānassa ḍayhamānassa, neva chārikā paññāyittha na masi. seyyathā pi nāma sappissa vā telassa vā jhāyamānassa ḍayhamānassa, neva chārikā paññāyati na masi. evam-eva kho bhikkhave dabbassa mallaputtassa - vehāsaṃ abbhuggantvā ākāse antaḷikkhe, pallaṅkena nisīditvā, tejodhātuṃ samāpajjitvā, vuṭṭhahitvā - parinibbutassa sarīrassa jhāyamānassa, neva chārikā paññāyati na masi” ti.

2. atha kho bhagavā etam-atthaṃ viditvā, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

◡◡◡|◡◡◡-||◡◡◡-|◡◡◡ pathyā x3
 “ayoghanahatasseva jalato jātavedaso,
 ◡◡◡-|◡◡◡-||◡◡◡-|◡◡◡
 anupubbūpasantassa yathā na ñāyate gati.
 ◡◡◡-|◡◡◡-||◡◡◡-|◡◡◡
 evaṃ sammā vimuttānaṃ, kāmabandhoghatāriṇaṃ:
 ◡◡◡-|◡◡◡-||◡◡◡-|◡◡◡ savipula
 paññāpetuṃ gati natthi pattānaṃ acalaṃ sukhaṃ”-ti.

PĀṬALIGĀMIYAVAGGO AṬṬHAMO

¹ Metre: The opening of line b is 1 mattā short (we might think of reading *vedanā ca* to correct the metre).

² BJT note: *sītībhaviṃsu* - printed edition of the commentary, *vītirahiṃsu* - printed edition of the text.

³ Editor’s note: BJT, *atthaṃ-āgamā*, printer’s error.

tassuddānaṃ:

Nibbānā caturo vuttā Cundo Pāṭaligāmiyo,
Dvidhā patho Visākhā ca Dabbehi dvīhi¹ te dasā” ti.

—○○—○○|—○○—
vaggam-idaṃ paṭhamam vara Bodhi²
—○○—○○|—○○—
vaggam-idaṃ dutiyam Mucalindo.
—○○—○○|—○○—
Nandakavaggavaro tatiyo tu
—○○—○○|—○○—
Meghiyavaggavaro³ ca catuttho.
—○○—○○|—○○—
pañcamavaggavarantidha Soṇo
—○○—○○|—○○—
chaṭṭhamavaggavaram Jaccandho,⁴
—○○—○○|—○○—
sattamavaggavaran-ti ca Cullo
—○○—○○|—○○—
Pāṭaligāmavaraṭṭhamavaggo.
—○○—○○|—○○—
asīti manūnaka suttavaram
—○○—○○|—○○—
vaggavidhaṭṭhakam suvibhattam,
—○○—○○|—○○—
dassita cakkhumatā vimalena
—○○—○○|—○○—
addhā tamudānam-itīdam-āhū.

UDĀNAPĀLI SAMATTĀ

¹ BJT note: **Dabbena saha** - in many places.

² Editor’s note: I have not normally analysed the uddāna verses as they tend to be written in a doggerel form of Pathyāvatta. The final uddāna however is composed in a classical metre called Dodaka, which is perhaps worth drawing attention to.

³ Editor’s note: BJT, **Meghīyavaggavaro**, BJT oscillates between **Meghiyo** & **Meghīyo**, but the former seems to be the correct spelling.

⁴ BJT note: **dasitam** - palm leaf book; printed book.

APPENDIX: MORE UDĀNAS

THE EXALTED UTTERANCES

We can look first at the **udānas** that may be described as exalted utterances, which are of a similar kind to most of the ones we are dealing with in the Udāna collection.

First we have an **udāna** uttered by the Buddha to Māgandiya, which served as a heading for a further exposition (MN.75):

Atha kho Bhagavā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

“Ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ,
Aṭṭhaṅgiko ca maggānaṃ, khemaṃ amataḡāminan”-ti.

Perhaps the most famous **udāna** which was not uttered by the Buddha himself is the one attributed to Aṅgulimāla after attaining arahantship (MN.86; Th 871-886):¹

Atha kho āyasmā Aṅgulimālo rahogato paṭisallīno vimuttisukhaṃ paṭisaṃvedi, tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

“Yo pubbeva pamaḡḡitvā, pacchā so nappamaḡḡati,
Somaṃ lokaṃ pabhāseti, abbhā mutto va candimā.

Yassa pāpaṃ kataṃ kammaṃ, kusaleṇa pidhīyati.
Somaṃ lokaṃ pabhāseti, abbhā mutto va candimā.

Yo have daharo bhikkhu, yuṇḡjati Buddhasāsane,
Somaṃ lokaṃ pabhāseti, abbhā mutto va candimā.

Disā hi me Dhammakathaṃ suṇantu,
Disā hi me yuṇḡjantu Buddhasāsane,
Disā hi me te manujā bhajantu,
Ye Dhammamevādapayanti santo.

Disā hi me khantivādānaṃ, avirodhappasaṃsinaṃ,
Suṇantu Dhammaṃ kāleṇa, taṇ-ca anuvidhīyantu.

Na hi jātu so mamaṃ hiṃse, aññaṃ vā pana kiṇci naṃ.
Pappuyya paramaṃ santiṃ, rakkheyya tasathāvare.

Udakaṇ-hi nayanti nettikā,
Usukārā namayanti tejanaṃ.

¹ In the commentaries many of the Thera- and Therī-gāthās are also called udānas.

Dāruṃ namayanti tacchakā,
Attānaṃ damayanti paṇḍitā.

Daṇḍeneke damayanti, aṅkusehi kasāhi ca,
Adaṇḍena asatthena, ahaṃ dantomhi tādina.

Ahiṃsako ti me nāmaṃ, hiṃsakassa pure sato,
Ajjāhaṃ saccaṇāmomhi, na naṃ hiṃsāmi kiñci naṃ.

Coro ahaṃ pure āsiṃ, Aṅgulimālo ti vissuto,
Vuyhamāno mahoghena, Buddhaṃ saraṇam-āgamaṃ.

Lohitapaṇi pure āsiṃ, Aṅgulimālo ti vissuto,
Saraṇagamanam passa, bhavanetti samūhatā.

Tādisaṃ kammaṃ katvāna, bahuṃ duggatigāminaṃ,
Phuṭṭho kammavipākena, aṇaṇo bhuñjāmi bhojanaṃ.

Pamādam-anuyuñjanti, bālā dummedhino janā,
Appamādañ-ca medhāvī, dhanam seṭṭhaṃ va rakkhati.

Mā pamādam-anuyuñjetha, mā kāmarati santhavaṃ,
Appamatto hi jhāyanto, pappoti vipulaṃ sukhaṃ.

Svāgataṃ nāpagataṃ, na-y-idaṃ dummantitaṃ mama,
Saṃvibhattesu dhammesu, yaṃ seṭṭhaṃ tad-upāgamaṃ.

Svāgataṃ nāpagataṃ, na-y-idaṃ dummantitaṃ mama,
Tisso vijjā anuppattā, kataṃ Buddhassa sāsanaṃ”-ti.

Next we have a number of **devatās** praising giving, which is followed by the Buddha’s reply (which is not called an **udāna** in this discourse) (Devatāsaṃyutta SN 1.33, Sādhusuttaṃ), the first line uttered by the **devatās** is really an exclamation, and so this discourse bridges the two types of **udāna**:

Sāvatti-ārāme. Atha kho sambahulā Satullapakāyikā devatāyo abhikkantāya rattiya
abhikkantavaṇṇā kevalakappaṃ Jetavanaṃ obhāsetvā yena Bhagavā
tenupasaṅkamissa, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu.

Ekamantaṃ ṭhitā kho ekā devatā Bhagavato santike imaṃ udānaṃ udānesi:
“Sādhu kho, mārisa, dānaṃ.

Maccherā ca pamādā ca, evaṃ dānaṃ na dīyati,
Puññaṃ ākaṅkhamānena, deyyaṃ hoti vijānata” ti.

Atha kho aparā devatā Bhagavato santike imaṃ udānaṃ udānesi:

“Sādhu kho, mārisa, dānaṃ; api ca appasmim-pi sāhu dānaṃ.

Appasmeke pavecchanti, bahuṇeke na dicchare;
Appasmā dakkhiṇā dinnā, sahasena samaṃ mitā” ti.

Atha kho aparā devatā Bhagavato santike imaṃ udānaṃ udānesi:

“Sādhu kho, mārisa, dānaṃ; appasmim-pi sāhu dānaṃ, api ca saddhāya pi sāhu dānaṃ.
Dānañ-ca yuddhañ-ca samānaṃ-āhu,
Appā pi santā bahuṃke jinanti,
Appam-pi ce saddahano dadāti,
Teneva so hoti sukhī paratthā” ti.

Atha kho aparā devatā Bhagavato santike imaṃ udānaṃ udānesi:

“Sādhu kho, mārisa, dānaṃ; appasmim-pi sāhu dānaṃ, saddhāya pi sāhu dānaṃ, api ca dhammaladdhassa pi sāhu dānaṃ.
Yo dhammaladdhassa dadāti dānaṃ,
Uṭṭhānaviriyādhigatassa jantu;
Atikkamma so Vetaraṇiṃ Yamassa,
Dibbāni ṭhānāni upeti macco” ti.

Atha kho aparā devatā Bhagavato santike imaṃ udānaṃ udānesi:

“Sādhu kho, mārisa, dānaṃ; appasmim-pi sāhu dānaṃ, saddhāya pi sāhu dānaṃ, dhammaladdhassa pi sāhu dānaṃ, api ca viceyyadānaṃ-pi sāhu.
Viceyyadānaṃ sugatappasattham,
Ye dakkhiṇeyyā idha jīvaloke,
Etesu dinnāni mahapphalāni,
Bījāni vuttāni yathā sukhette” ti.

Atha kho aparā devatā Bhagavato santike imaṃ udānaṃ udānesi:

“Sādhu kho, mārisa, dānaṃ; appasmim-pi sāhu dānaṃ, saddhāya pi sāhu dānaṃ, dhammaladdhassa pi sāhu dānaṃ, viceyyadānaṃ-pi sāhu, api ca pāṇesu pi sādhu saṃyamo.

Yo pāṇabhūtāni aheṭṭhayaṃ caraṃ,
Parūpavādā na karoti pāpaṃ,
Bhīruṃ pasaṃsanti na hi tattha sūraṃ,
Bhayā hi santo na karoti pāpaṃ”-ti.

Atha kho aparā devatā Bhagavantam etad-avoca: “Kassa nu kho, Bhagavā, subhāsitaṃ”-ti?

“Sabbāsaṃ vo subhāsitaṃ pariyāyena, api ca mamāpi suṇātha:

Addhā hi dānaṃ bahudhā pasattham,
Dānā ca kho dhammapadaṃ va seyyo,
Pubbe ca te pubbatara ca santo,
Nibbānaṃ-evajjhagamum sapaññā” ti.

THE EXCLAMATORY UDĀNAS

In illustration of the exclamatory group we may cite the following passages, beginning with the same group of **devatās** who, on another occasion approached the Buddha, after his foot had been cut by a stone, and uttered the following exclamations (Devatāsaṃyutta SN 1.38):

Atha kho sattasatā Satullapakāyikā devatāyo abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ Maddakucchiṃ obhāsetvā yena Bhagavā tenupasaṅkamiṃsu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ aṭṭhaṃsu.

Ekamantaṃ ṭhitā kho ekā devatā Bhagavato santike imaṃ udānaṃ udānesi:
“Nāgo vata bho samaṇo Gotamo; nāgavatā ca samuppannā sārīrikā vedanā dukkhā tikkhā kharā kaṭukā asātā amanāpā sato sampajāno adhivāseti avihaññamāno” ti.

Atha kho aparā devatā Bhagavato santike imaṃ udānaṃ udānesi:
“Sīho vata bho samaṇo Gotamo; sīhavatā ca samuppannā sārīrikā vedanā dukkhā tikkhā kharā kaṭukā asātā amanāpā sato sampajāno adhivāseti avihaññamāno” ti.

Atha kho aparā devatā Bhagavato santike imaṃ udānaṃ udānesi:
“Ājānīyo vata bho samaṇo Gotamo; ājānīyavatā ca samuppannā sārīrikā vedanā dukkhā tikkhā kharā kaṭukā asātā amanāpā sato sampajāno adhivāseti avihaññamāno” ti.

Atha kho aparā devatā Bhagavato santike imaṃ udānaṃ udānesi:
“Nisabho vata bho samaṇo Gotamo; nisabhavatā ca samuppannā sārīrikā vedanā dukkhā tikkhā kharā kaṭukā asātā amanāpā sato sampajāno adhivāseti avihaññamāno” ti.

Atha kho aparā devatā Bhagavato santike imaṃ udānaṃ udānesi:
“Dhorayho vata bho samaṇo Gotamo; dhorayhavatā ca samuppannā sārīrikā vedanā dukkhā tikkhā kharā kaṭukā asātā amanāpā sato sampajāno adhivāseti avihaññamāno” ti.

Atha kho aparā devatā Bhagavato santike imaṃ udānaṃ udānesi:
“Danto vata bho samaṇo Gotamo; dantavatā ca samuppannā sārīrikā vedanā dukkhā tikkhā kharā kaṭukā asātā amanāpā sato sampajāno adhivāseti avihaññamāno” ti.

Atha kho aparā devatā Bhagavato santike imaṃ udānaṃ udānesi:
“Passa samādhim subhāvitam cittaṃ-ca suvimuttam, na cābhinataṃ na cāpanataṃ na ca sasaṅkhāraniggayhavāritagataṃ. Yo evarūpaṃ purisanāgaṃ purisasīhaṃ purisa-
ājānīyaṃ purisanisabhaṃ purisadhodayhaṃ purisadantaṃ atikkamitabbaṃ maññeyya
kim-aññatra adassanā” ti.

These **udānas** are followed by verses, but they are not described as **udānas**.

In the Saṅgītisutta of Dīghanikāya, Ven. Sāriputta attributes the following exclamation to the **Ābhassarā devas**, in a list of 3 happy rebirths (DN.33, Saṅgītisutta):

Santāvuso, sattā sukhena abhisannā parisannā paripūrā parippphuṭā, te kadāci karahaci udānaṃ udānenti: “Aho sukhaṃ, aho sukhaṃ”-ti, seyyathāpi devā Ābhassarā.

Ven. Bhaddajī also knew about this exclamation of the **Ābhassarā devas**, which he called the greatest of things that are heard (AN.V.XVII.10):¹

¹ The same exclamation was made by the Bodhisatta on two occasions, see below.

Atthāvuso Ābhassarā nāma devā sukhena abhisannā parisannā, te kadāci karahaci udānaṃ udānenti: “Aho sukhaṃ, aho sukhan”-ti! Yo taṃ saddaṃ suṇāti, idaṃ savanānaṃ aggamaṃ.

There are a number of famous Kings who are reported in the discourses as having made similar utterances on various occasions.

First there is the story of the legendary King Okkāka, who uttered the following **udāna** after hearing how his elder brothers were living in the Himālayas after he had banished them from the Kingdom. This utterance gives a folk etymology for the name Sakka (DN.3, Ambaṭṭhasutta):

Atha kho ... Rājā Okkāko udānaṃ udānesi: “Sakyā vata bho kumārā, paramasakyā vata bho kumārā” ti. Tad-agge kho pana ... Sakyā paññāyanti so ca nesaṃ pubbapuriso.

Next we have King Ajātasattu on a full moon night, at the beginning of Sāmaññaphalasutta (DN.2):

Atha kho Rājā Māgadho Ajātasattu Vedehiputto tad-ahuposathe udānaṃ udānesi: “Ramaṇīyā vata bho dosinā ratti, abhirūpā vata bho dosinā ratti, dassaṇīyā vata bho dosinā ratti, pāsādikā vata bho dosinā ratti, lakkaṇṇā vata bho dosinā ratti. Kaṃ nu khvajja samaṇaṃ vā brāhmaṇaṃ vā payirupāseyyāma, yaṃ no payirupāsato cittaṃ paśīdeyyā?” ti

A little later in the same discourse, the same King, upon meeting the Buddha, surrounded by the monks, who were sitting quietly around him, uttered the following aspiration for his son Udayabhadda (DN.2):

Ekamantaṃ t̥hito kho Rājā Māgadho Ajātasattu Vedehiputto tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā rahadam-iva vippasannaṃ udānaṃ udānesi: “Iminā me upasamena Udayabhaddo kumāro samannāgato hotu, yenetarahi upasamena bhikkhusaṅgho samannāgato” ti.

King Mahāsuddassana, after understanding he became so powerful through giving, self-control, and abstinence, uttered the following exclamation (DN.17, Mahāsuddassanasutta):

Atha kho ... Rājā Mahāsudassano yena Mahāviyūhaṃ kūṭāgāraṃ tenupasaṅkami, upasaṅkamitvā Mahāviyūhassa kūṭāgārassa dvāre t̥hito udānaṃ udānesi: “Tiṭṭha kāmavitakka, tiṭṭha byāpādavitaṅka, tiṭṭha vihiṃsā vitakka. Ettāvatā kāmavitakka, ettāvatā byāpādavitaṅka, ettāvatā vihiṃsāvitakkā” ti.

The Kosalan King Pasenadi has another **udāna** attributed to him, which he made after being advised by the Buddha on his eating habits (Kosalasamyutta SN 3.13):

Atha kho Rājā Pasenadi Kosalo aparena samayena susallikhitagatto paṇinā gattāni anumajjanto tāyaṃ velāyaṃ imaṃ udānaṃ udānesi: “Ubhayena vata maṃ so Bhagavā atthena anukampi, diṭṭhadhammikenā ceva atthena samparāyikenā cā” ti.

Perhaps the simplest **udāna** in this group is the praise exclamation. Another exclamation is attributed to King Pasenadi of Kosala after hearing a report of a Dhamma exposition from his queen Mallikā (MN.87, Piyaṭṭikāsuttam):

Atha kho Rājā Pasenadi Kosalo utthāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena Bhagavā tenaṅjaliṃ paṇāmetvā tikkhattuṃ udānaṃ udānesi: “Namo tassa Bhagavato Arahato Sammāsambuddhassa, namo tassa Bhagavato Arahato Sammāsambuddhassa, namo tassa Bhagavato Arahato Sammāsambuddhassa” ti.

In Sakkapañhasutta (DN.21), the king of the gods Sakka, after attaining **sotāpatti** utters the same formulaic praise of the Buddha:

Atha kho Sakko devānam-into pāṇinā pathaviṃ parāmasitvā tikkhattuṃ udānaṃ udānesi: “Namo tassa Bhagavato Arahato Sammāsambuddhassa” ti.

The young **brāhmaṇī** Dhanañjānī was want to utter the same exclamation after stumbling, as we can see from two discourses, the first is from Majjhimanikāya (MN.100 Saṅgāravasuttam):

Atha kho Dhanañjānī brāhmaṇī upakkhalitvā tikkhattuṃ udānaṃ udānesi: “Namo tassa Bhagavato Arahato Sammāsambuddhassa, namo tassa Bhagavato Arahato Sammāsambuddhassa, namo tassa Bhagavato Arahato Sammāsambuddhassa” ti.

and on another occasion, recorded in Saṃyuttanikāya (Brāhmaṇasaṃyutta SN 6.1):

Tena kho pana samayena aññatarassa Bhāradvājagottassa brāhmaṇassa Dhanañjānī nāma brāhmaṇī abhippasannā hoti Buddhhe ca Dhamme ca Saṅhe ca. Atha kho Dhanañjānī brāhmaṇī Bhāradvājagottassa brāhmaṇassa bhattaṃ upasaṃharanti upakkhalitvā tikkhattuṃ udānaṃ udānesi: “Namo tassa Bhagavato Arahato Sammāsambuddhassa, namo tassa Bhagavato Arahato Sammāsambuddhassa, namo tassa Bhagavato Arahato Sammāsambuddhassa” ti.

Brāhmaṇas were also want to give vent to the same praise in different situations, with additional reflections to follow. We may cite first Ārāmaḍḍa who uttered the following after hearing a Dhamma teaching from Mahākaccāyana, which finished by extolling the qualities of the Buddha (AN. II.iv.6):¹

Evaṃ vutte Ārāmaḍḍo brāhmaṇo utthāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā dakkhiṇaṃ Jāṇumaṇḍalaṃ pathaviyaṃ nihantvā, yena Bhagavā tenaṅjaliṃ paṇāmetvā tikkhattuṃ udānaṃ udānesi: “Namo tassa Bhagavato Arahato Sammāsambuddhassa, namo tassa Bhagavato Arahato Sammāsambuddhassa, namo tassa Bhagavato Arahato Sammāsambuddhassa.

Yo hi so Bhagavā imaṇ-ceva

kāmarāgābhīnivesavinibandhapaligedhapariyutthānājjhosānaṃ samatikkanto, imaṇ-ca diṭṭhirāgābhīnivesavinibandhapaligedhapariyutthānājjhosānaṃ samatikkanto” ti.

¹ The second part of the utterance is not part of the Udāna, but is a reflection that followed.

Next the **brāhmaṇa** Kāraṇapālī, after hearing about the qualities of the Buddha from another **brāhmaṇa** Piṅgiyāni, which is followed by the going-for-refuge formula for a lay follower, which occurs many times in the discourses (AN. V.xx.4):

Evaṃ vutte Kāraṇapālī brāhmaṇo utthāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā, dakkhiṇaṃ Jāṇumaṇḍalaṃ pathaviyaṃ nihantvā, yena Bhagavā tenaṅjaliṃ paṇāmetvā tikkhattuṃ udānaṃ udānesi: “Namo tassa Bhagavato Arahato Sammāsambuddhassa, namo tassa Bhagavato Arahato Sammāsambuddhassa, namo tassa Bhagavato Arahato Sammāsambuddhassa ti.

Abhikkantaṃ bho Piṅgiyāni! Abhikkantaṃ bho Piṅgiyāni! Seyyathāpi bho Piṅgiyāni, nikkujjitaṃ vā ukkujjeyya paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya andhakāre vā telapajjotaṃ dhāreyya, cakkhumanto rūpāni dakkhantī ti; evaṃ-evaṃ bhotā Piṅgiyāninā anekapariyāyena Dhammo pakāsito. Esāhaṃ bho Piṅgiyāni taṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi, Dhammañ-ca bhikkhusaṅghañ-ca. Upāsakaṃ maṃ bhavaṃ Piṅgiyānī dhāretu, ajjatagge paṇupetaṃ saraṇaṃ gatan”-ti.

The **brāhmaṇa** Brahmāyu, is also reported as making the same praise, together with an aspiration to meet the Buddha, after hearing that he bore the 32 Marks of a Great Man (**mahāpurisalakkhaṇaṃ**) from his student Uttara (Brahmāyusuttaṃ, MN.91):

Evaṃ vutte, Brahmāyu brāhmaṇo utthāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā, yena Bhagavā tenaṅjaliṃ paṇāmetvā tikkhattuṃ udānaṃ udāneti: “Namo tassa Bhagavato Arahato Sammāsambuddhassa, namo tassa Bhagavato Arahato Sammāsambuddhassa, namo tassa Bhagavato Arahato Sammāsambuddhassa ti. Appeva nāma mayaṃ kadāci karahaci tena bhotā Gotamena samāgaccheyyāma, appeva nāma siyā kocid-eva kathāsallāpo” ti!

Another **brāhmaṇa** Jāṇussoṇi, after hearing about the qualities of the Buddha, first praised him in the formula previously cited and then made a similar aspiration (Cūlahatthipadopamasuttaṃ, MN.27):

Evaṃ vutte, Jāṇussoṇi brāhmaṇo sabbasetā vaḷavābhirathā orohitvā ekamsaṃ uttarāsaṅgaṃ karitvā, yena Bhagavā tenaṅjaliṃ paṇāmetvā tikkhattuṃ udānaṃ udānesi: “Namo tassa Bhagavato Arahato Sammāsambuddhassa, namo tassa Bhagavato Arahato Sammāsambuddhassa, namo tassa Bhagavato Arahato Sammāsambuddhassa. Appeva nāma mayam-pi kadāci karahaci tena bhotā Gotamena saddhiṃ samāgaccheyyāma, appeva nāma siyā kocid-eva kathāsallāpo” ti!

On another occasion the same **brāhmaṇa** uttered an exclamatory **udāna** after hearing a short report of a Dhamma exposition by the young **brāhmaṇa** Subha, this time without the praise formula (MN.99, Subhasuttaṃ):

Evaṃ vutte, Jāṇussoṇi brāhmaṇo sabbasetā vaḷavābhirathā orohitvā ekamsaṃ uttarāsaṅgaṃ karitvā, yena Bhagavā tenaṅjaliṃ paṇāmetvā udānaṃ udānesi: “Lābhā Rañño Pasenadissa Kosalassa, suladdhalābhā Rañño Pasenadissa Kosalassa yassa vijite Tathāgato viharati Arahaṃ Sammāsambuddho” ti.

The **brāhmaṇa** priest to Brahmadatta, King of Kāśi, is also reported as having uttered an exclamation after seeing the queen of Kosala approaching (Kosambakakkhandhaka, Kosambakavivādakathā):

Atha kho, bhikkhave, Dīghītissa Kosalarañño Mahesī yena Brahmadattassa Kāsirañño purohito brāhmaṇo tenupasaṅkami. Addasā kho, bhikkhave, Brahmadattassa Kāsirañño purohito brāhmaṇo Dīghītissa Kosalarañño Mahesiṃ dūrato va āgacchantiṃ, disvāna uṭṭhāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā, yena Dīghītissa Kosalarañño Mahesī tenañjaliṃ paṇāmetvā tikkhattuṃ udānaṃ udānesi: “Kosalarājā vata bho kucchigato, Kosalarājā vata bho kucchigato” ti.

As another in this group of **udānas** we can cite the words of the wanderer Vekhanassa to the Buddha, which were used to open a discussion on the subject of the highest beauty (MN.80, Vekhanassasutta):

Ekamantaṃ ʈhito kho Vekhanaso paribbājako Bhagavato santike udānaṃ udānesi: “Ayaṃ paramo vaṇṇo, ayaṃ paramo vaṇṇo” ti.

The Licchavi Mahānāma, after a group of Licchavis out hunting had abandoned their hunt to sit near the Buddha, uttered the following exclamation (AN.V.vi.8):

Tena kho pana samayena Mahānāmo Licchavi Mahāvane jaṅghāvihāraṃ anucaṅkamamāno addasa te Licchavikumārake tuṇhībhūte tuṇhībhūte pañjalike Bhagavantaṃ payirupāsante; disvā yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Mahānāmo Licchavi udānaṃ udānesi: “Bhavissanti Vajjī, bhavissanti Vajjī” ti!

The young man of good family Yasa, after seeing the state of his dishevelled dancing girls as they slept, expressed his distress in the following words (Vinaya Mahāvagga, Pabbajākathā):

Disvānassa ādīnavo pātur-ahosi, nibbidāya cittaṃ saṇṭhāsi. Atha kho Yaso kulaputto udānaṃ udānesi: “Upaddutaṃ vata bho, upassaṭṭhaṃ vata bho” ti.

On a couple of occasions the Auspicious One is also reported as having made similar exclamatory **udānas**. The first is before giving an exposition on the subject of becoming (Khandhasaṃyutta SN.55):

Sāvatthinidānaṃ. Tatra kho Bhagavā udānaṃ udānesi: “No cassaṃ, no ca me siyā, nābhavissa, na me bhavissatī ti, evaṃ adhimuccamāno bhikkhu chindeyya orambhāgiyāni saṃyojanāni” ti.

The Buddha also uttered what is probably the most famous of these exclamatory utterances, after Ven. Koṇḍañña had attained **sotāpatti** after hearing the 1st discourse (Vinaya Mahāvagga, Pañcavaggiyakathā; Saccasaṃyutta 56.11) (for a full translation of this discourse, see [Dhammacakkappavattanasuttaṃ](#) elsewhere on this website):

Atha kho Bhagavā imaṃ udānaṃ udānesi: “Aññāsi vata bho Koṇḍañño, aññāsi vata bho Koṇḍañño” ti! Iti hidaṃ āyasmato Koṇḍaññassa ‘Aññāsi Koṇḍañño’ tveva nāmaṃ ahoṣī ti.

Given the fact that this **udāna** obviously does close a very important episode in the life of the Buddha, and that the Udāna collection seems to have been partly organized around the life story of the Buddha, as we have suggested in the Introduction, it is perhaps odd that it didn’t find its way into the Udāna collection itself, perhaps because the redactors themselves understood the difference between the exclamatory and exalted type of **udāna**.

THE UDĀNAS IN THE JĀTAKA¹

Twice the Bodhisatta is reported as having made the **Aho sukham!** exclamatory **udāna**,² the first time after he became an ascetic in his life as Temiya (Ja. 538); and again when he became an ascetic in his life as Vessantara (Ja. 547).

The exalted utterances in the Jātaka are far more numerous than the exclamations, which perhaps reflects a development in the Medieval period where the exalted utterance in verse was perhaps felt to be the *true* **udāna**.³

From the Bodhisatta’s lives we can quote the following **udānas**. First in his life as King Sīlava, in praise of effort (Ja. 51):

Sīlavarājā pi kho alaṅkatapaṭiyatto setacchattassa heṭṭhā sarabhapāḍake
kañcanapallaṅke nisinno attano sampattiṃ oloketvā: “Ayañ-ca evarūpā sampatti
amaccasahassassa ca jīvitapaṭilābho mayi viriyaṃ akaronte na kiñci abhavissa,
viriyabalena panāhaṃ naṭṭhañ-ca imaṃ yasaṃ paṭilabhiṃ, amaccasahassassa ca
jīvitadānaṃ adāsiṃ, āsacchedaṃ vata akatvā viriyam-eva kattabbaṃ. Kataviriyassa hi
phalaṃ nāma evaṃ samijjhatī” ti cintetvā udānavasena imaṃ gātham-āha:

Āsīsetheva puriso, na nibbindeyya paṇḍito;
Passāmi vohaṃ attānaṃ, yathā icchiṃ tathā ahū ti.⁴

In a life as a rich merchant, having escaped from robbers, the Bodhisatta uttered the following **udāna** (Ja. 103):

Yattha verī nivisati, na vase tattha paṇḍito,
Ekarattaṃ dirattaṃ vā, dukkhaṃ vasatī verisū ti.

¹ There are many udānas in the Jātaka, but only those ascribed to the Bodhisatta are mentioned here.

² See above.

³ Compare also the early medieval **Udānavarga**, where even the prose udānas recorded in the Pāli Udāna have been versified.

⁴ This verse recurs as the 1st verse of a longer udāna given in J. 539 below.

Having followed the advice of some Paccekabuddhas, and avoided the wiles of some **yakkhinīs**, he once attained to a Kingdom, and seeing his glory uttered the following **udāna** (Ja. 132):

Bodhisatto taṃ attano siriso bhaggaṃ olokayamāno va cintesi: “Sacāhaṃ tāsāṃ yakkhinīnaṃ abhisaṅkhatāṃ dibbarūpaṃ olokessaṃ, jīvitaṃ kkhayaṃ patto abhavissaṃ, imaṃ siriso bhaggaṃ na olokessaṃ. Paccekabuddhānaṃ pana ovāde t̥hitabhāvena idaṃ mayā sampattan”-ti. Evañ-ca pana cintetvā udānaṃ udānento imaṃ gāthā-āha:

Kusalūpadese dhitiyā daḥhāya ca,
Anivattitattā bhayaḥbhīrutāya ca,
Na rakkaḥsīnaṃ vasamāgamimhase,
Sa sotthibhāvo mahatā bhayena me ti.

After having been born as a quail, and escaped from the clutches of his enemy the falcon, he uttered the following **udāna** (Ja. 169):

Sohaṃ nayena sampanno, pettike gocare rato,
Apetasattu modāmi, sampassaṃ attham-attano ti.

The Bodhisatta once made the determination to go forth and live the life of an ascetic, even though his wife had just given birth for the second time. On that occasion he uttered the following **udāna** (Ja. 201):

So tattha vasanto: “Evarūpaṃ-pi nāma me ducchindaniyaṃ puttadārabandhanaṃ kilesabandhanaṃ chinditan”-ti udānaṃ udānento imā gāthā avoca:

Na taṃ daḥhaṃ bandhanaṃ-āhu dhīrā,
Yadāyasaṃ dārujapabbajañ-ca,
Sārattarattā maṇikuṇḍalesu,
Puttesu dāresu ca yā apekkhā.

Etam daḥhaṃ bandhanaṃ-āhu dhīrā,
Ohārinaṃ sīthilaṃ duppamuñcaṃ,
Etam-pi chetvāna vajanti dhīrā,
Anapekkhino kāmasukhaṃ pahāyā ti.

In his life as Guttila the Bodhisatta was taken to heaven on the orders of Sakka, the lord of the gods, and there he saw how the good were rewarded for their good deeds, and determining to emulate them he uttered this exalted utterance (Ja. 243):¹

Svāgataṃ vata me ajja, suppaḥhātaṃ suhuṭṭhitaṃ,
Yaṃ addasāmi devatāyo, accharākāmaṇṇiyo.

¹ These verses are also found in Guttilavimāna in Vimānavatthu 617-8.

Imāsāhaṃ Dhammaṃ sutvā, kāhāmi kusalaṃ bahuṃ,
Dānena samacariyāya, saṃyamena damena ca,
Svāhaṃ tattha gamissāmi, yattha gantvā na socare ti.

Having recovered from sickness, gone to the Himalayas, and attained the deep knowledges (**abhiññā**) and absorptions (**jhāna**), in a life as an anonymous **brāhmaṇa**, he uttered the following **udāna** (Ja. 293):

Phuṭṭhassa me aññatarena byādhinā,
Rogena bālhaṃ dukhitassa ruppato,
Parisussati khippam-idaṃ kaḷevaram,
Pupphaṃ yathā paṃsuni ātape kataṃ.

Ajaññaṃ jaññasankhātāṃ, asuciṃ sucisammataṃ,
Nānakuṇapaparipūraṃ, jaññarūpaṃ apassato.

Dhiratthumaṃ āturaṃ pūtikāyaṃ,
Jegucchiyaṃ assuciṃ byādhidhammaṃ,
Yatthappamattā adhimucchitā pajā,
Hāpentī maggaṃ sugatūpapattiyaṃ ti.

In his life as Aḍḍhamāsakarājā, the Bodhisatta was tempted to kill the good King Udaya who ruled with him, but overcame the evil thought and having confessed to the other his prior intention, he spoke the following **udāna** (Ja. 421):

Addasaṃ kāma te mūlaṃ, saṅkappā kāma jāyasi,
Na taṃ saṅkappayissāmi, evaṃ kāma na hehisi ti.

The following verse, ascribed to the Bodhisatta in a life as a unnamed King, is later called an **udāna** by his Queen, and is unusual in that it is said to have been uttered while in absorption (**jhāna**) (Ja. 459):

Tato paṭṭhāya Rājā vatthukāmesu viratto anapekkho hutvā nānaggarasabhojanaṃ
bhuñjitvā, itthiyo anālapitvā anoloketvā virattacitto uṭṭhāya sirigabbhaṃ pavisitvā,
nisinno setabhittiyaṃ kasiṇaparikkammaṃ katvā jhānaṃ nibbattesī. So jhānappatto
kāme garahanto:

Dhiratthu subahū kāme, duggandhe bahukaṇṭake,
Ye ahaṃ paṭisevanto, nālabhiṃ tādisaṃ sukhaṃ-ti.

In his life as the prince Temiya he spoke the following **udānas** in the discussion he had with his charioteer Sunanda, after revealing that he was not in fact deaf and dumb as he had pretended to be (Ja. 538):

Evaṃ Mahāsattassa attano guṇe kathentassa pīti uppajji, tato pītivegena udānaṃ
udānento āha:

Api ataramānānaṃ, phalāsāva samijjhati,
Vipakkabrahmacariyosmi, evaṃ jānāhi sārathi.

Api ataramānānaṃ, sammad-attho vipaccati,
Vipakkabrahmacariyosmi, nikkhanto akutobhaya ti.

The following **udāna** was spoken by the Bodhisatta, shortly after being invested as King in his life as King Mahājanaka (Ja. 539):¹

Atha Mahāsatto setacchattassa heṭṭhā rājāsane nisinno va Sakkasirisadisasaṃ mahantaṃ sirivilāsaṃ oloketvā, attano mahāsamudde katavāyāmaṃ anussari. Tassa: Viriyaṃ nāma kattabbayuttakaṃ, sacāhaṃ mahāsamudde viriyaṃ nākarissaṃ, na imaṃ sampattiṃ alabhissaṃ-ti taṃ vāyāmaṃ anussarantassa pīti uppajji. So pītivegena udānaṃ udānento āha:

Āsīsetheva puriso, na nibbindeyya paṇḍito,
Passāmi voḥaṃ attānaṃ, yathā icchiṃ tathā ahu.

Āsīsetheva puriso, na nibbindeyya paṇḍito,
Passāmi voḥaṃ attānaṃ, udakā thalam-ubbhataṃ.

Vāyam-etheva puriso, na nibbindeyya paṇḍito,
Passāmi voḥaṃ attānaṃ, yathā icchiṃ tathā ahu.

Vāyam-etheva puriso, na nibbindeyya paṇḍito,
Passāmi voḥaṃ attānaṃ, udakā thalam-ubbhataṃ.

Dukkhūpanīto pi naro sapañño,
Āsaṃ na chindeyya sukhāgamāya,
Bahū hi phassā ahitā hitā ca,
Avitakkitaṃ maccum-upabbajanti.

Acintitam-pi bhavati, cintitam-pi vinassati,
Na hi cintāmayā bhogā, itthiyā purisassa vā ti.

A little later in the same Jātaka, King Mahājanaka having renounced the world, lived like an ascetic in his palace, remembering the virtues of the Paccekabuddhas who lived in his Royal garden, and uttered the following **udāna** in praise of their virtues:

Sukhakāmā rahosilā, vadhabandhā upāratā,
Kassa nu ajja ārāme, daharā vuddhā ca acchare.

Atikkantavanathā dhīrā, namo tesāṃ mahesinaṃ,
Ye ussukamhi lokamhi, viharanti manussukā.

¹ The first verse was found above at J. 51. All six verses also occur in J. 483, but they are there ascribed to King Brahmadatta, after he was saved by the Bodhisatta in a life as a stag.

Te chetvā maccuno jālaṃ, tataṃ māyāvino daḷhaṃ,
Chinnālayattā gacchanti, ko tesāṃ gatim-āpaye ti.

In the Jātaka Avidūrenidānakathā (278/9)¹ it is stated that the Buddha's first utterance after attaining Sambodhi were the following gāthās, which are ascribed to all those who become Buddhas:

Evaṃ aparimāṇena sirivibhavena pūjyamāno mahāpuriso anekappakāresu
acchariyadhammesu pātubhūtesu sabbaññutaññāṇaṃ paṭivijjhivā sabbabuddhānaṃ
avijahitaṃ udānaṃ udānesi:

Anekajātiśamsāraṃ, sandhāvissaṃ anibbisaṃ,
Gahakāraṃ gavesanto, dukkhā jāti punappunaṃ.

Gahakāraka diṭṭhosi, puna gehaṃ na kāhasi,
Sabbā te phāsukā bhaggā, gahakūṭaṃ visaṅkhaṭaṃ,
Visaṅkhāragataṃ cittaṃ, taṇhānaṃ khayam-ajjhagā.

¹ See also the Dhammapadaṭṭhakathā to Dhṛp 153/4.